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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LX.

Having shown in the last lecture what every sin deserves, we are now to consider, that "to escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption."—Much that is contained in this answer of our Catechism, we shall have occasion to treat of hereafter under separate propositions, which therefore we shall endeavour not to anticipate. Several ideas of importance, however, which appropriately belong to the position now before us, will demand your present attention—

I. The first is, that there is an "escape," which may be made from the wrath and curse of God. It is too little recollected, that for the possibility of such an escape we are entirely indebted to the sovereign grace and mercy of the Deity. You know that for the angels "who kept not their first estate," no way of escape was provided or possible—they were immediately consigned to unavoidable, hopeless, and endless perdition: and God was under no obligation to deal in a different manner with our fallen race. He would have done us no injustice, if he had treated us just as he did "the angels that sinned." But in his boundless love and compassion, he has provided for us a Saviour, and through him a way of escape.

Farther—The very word *escape*, suggests two other important ideas. One is, that this word is never applied to any but to those who are in a state of *peril* or *danger*. We have seen in what an awfully perilous condition man was placed by his original apostacy, and how the divine benevolence has opened a way of deliverance. But it is not enough that the way should be opened—it must be used; it must be entered and pursued, till it leads to a refuge of perfect safety. Every unregenerate sinner is still in a state of the most awful peril. Believe it, beloved youth, if any one of you who is not yet reconciled to God through Jesus Christ should have his eyes opened at once, to see all the danger of his condition, it would make him tremble. Awakened sinners, who get only an imperfect view of their fearful condition, do often tremble; and the only reason why any wonder that they do so is, because they themselves are blind.

The other idea suggested by the word escape is, *a flight* from the impending evil. He who escapes *hastens* away, with all possible speed, from the peril which threatens to destroy him. Now this inti-

mates the duty which a regard to their own best interest, as well as to the command of God, enjoins on all unsanctified sinners. They ought not to remain at ease for a single moment, in a situation in which they are constantly exposed to remediless misery. Hence we read of "fleeing from the wrath to come." Hence the anxious demand of the convicted Jews, on the day of Pentecost, for immediate direction, "Men and brethren, what shall we do?"—and of the trembling jailer at Philippi—"Sirs, what must I do to be saved?" Delay is pleaded by unawakened sinners under the gospel, and it destroys them by tens of thousands; but no sinner who has his eyes opened on the danger of an impenitent state, ever pleads for delay. He is all alive to make his escape from the brink of final perdition: and would to God, my dear youth, that every one of you, not yet savingly interested in the redemption of Christ, were in this very state of mind. You would then listen with all earnestness, to what I am still to state from the answer of the Catechism now before us—which is

II. That means are to be employed, in making an escape from the "wrath and curse of God due to us for sin." These means are of two kinds, *inward* and *outward*. The outward means are to be particularly considered hereafter; the inward means are those that claim our special attention in the present lecture. They are "faith in Jesus Christ and repentance unto life"—called inward means, because they are acts or exercises which take place entirely within the mind. When these, however, are called the *means* of escaping the divine displeasure, it is of the highest importance to understand and remember, that they are not the *meritorious cause* of the reconciliation of God to the offending sinner. The merits of the Lord Jesus Christ—his finished righteousness and prevalent intercession—are alone the meritorious consideration, on which pardon, justification, and eternal life, are granted to any of our guilty race. You will understand how faith and repentance operate as means of salvation, if you consider attentively, that none will be admitted to heaven, but those who are at once *entitled* to its ineffable bliss, and *qualified* to enjoy it; and that it is by faith and repentance that both the title and the qualification are obtained. The nature of these graces are to be particularly explained, in discussing the next answer of the Catechism. In the mean time, it may be sufficient to observe, that faith is exclusively the grace by which the believing sinner becomes connected and identified with the Saviour, and of course interested in all the benefits of his great redemption; and thus gains a title to those celestial mansions which the glorified Head of the redeemed has promised to all the members of his mystical body, and which he has gone to prepare for them. Repentance, at the same time —for faith and repentance always take place together—breaks the power of sin in the soul, turns the whole bias or current of its affections from sin to holiness; and thus the disposition is implanted and cherished, which, when perfected in the article of death, qualifies it for partaking in all the holy exercises and enjoyments of the heavenly state. It is in this way, and this only, that faith and repentance are means of salvation: and till it can be proved that there is merit in the acceptance, by a perishing individual, of offered life and happiness which he has a thousand times forfeited; and merit in ceasing to hate, and beginning to love, what is supremely amiable and excellent—it can never be shown that faith and repentance are meritorious acts: for faith is really and summarily nothing more than the acceptance, by a perishing sinner, of spiritual and eternal life and happiness, procured for him and offer-

ed to him, without money and without price, by the Lord Jesus Christ; and repentance is in effect nothing more than ceasing to hate, and beginning to love supremely, the ever blessed God, the source and sum of all that is excellent and lovely. But although excluded from all merit, in the matter of the sinner's escape from the wrath and curse of God, you perceive that faith and repentance are essential means to be used in effecting this escape. Therefore,

III. God requires sinners to make use of these means—he requires of them faith in Jesus Christ and repentance unto life. Here arises the question—and we shall meet it at once—how can God require faith and repentance of the sinner, when he is utterly insufficient of himself to exercise either?—when we are expressly told that faith "is not of ourselves, it is the *gift* of God;"* and that Christ is "exalted to *give* repentance to Israel and the forgiveness of sin?" I do think my young friends that this subject has been greatly perplexed and darkened by metaphysical speculations—"science falsely so called." Cannot even a child understand that his father may equitably and reasonably require of him the performance of a duty, which he cannot perform without assistance—provided the father makes ready for him all the assistance he needs, tells him of it, and tells him he must ask for it, and promises, if he suitably asks, he shall not fail to receive it; and warns him, too, not to think he can do the commanded duty without the provided help, and forbids him so much as to attempt it by his own unassisted exertions. Now this is the very case before us. It is a solemn and important truth, which ought never to be disguised or forgotten, that we are utterly unable, by our own unassisted powers, either to believe or repent, to the saving of our souls. "No man," said the Saviour, "can come to me, except the Father which hath sent me draw him—without me ye can do nothing." And the inspired apostle of the Gentiles says, "work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." Yes, and if it had not been the office of the Holy Ghost, in the economy of our salvation, to work faith and repentance in the sinful human soul, we have no reason to believe that God would ever have commanded any sinner either to believe or to repent—for God never trifles, never requires a man to do by his own powers, what he knows cannot be done without special divine assistance. But in the official work of the Holy Ghost, God has not only provided all needed assistance in the most ample manner, and informed us of the fact, but has graciously promised this assistance to all who suitably ask it—nay, he most earnestly invites and importunately urges us to ask, that we may receive it. Hear the words of the Son of God himself—"If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" and this solemn interrogatory, carrying all the force of the most explicit declaration, is introduced by an appeal to parents, that, evil as they might be, they would not mock the earnest cries of their children for food, with something that was not

* That faith is directly spoken of in this passage as the gift of God, is the opinion of the best commentators and criticks—Doddridge, in a note on the passage, has vindicated this construction beyond reasonable controversy. But even the other construction, which makes the whole gracious *constitution* of God the direct object of the apostle's declaration, does not at all invalidate the assertion in the lecture. For no one will deny that saving faith is a very important part of that constitution: and, if the whole be the gift of God, then certainly this part with the rest. But the same truth is clearly taught in other passages—see the references in Scott's Family Bible.

food; and thence, drawing the conclusion with the utmost force, that God our Heavenly Father would not thus mock any who should earnestly ask the Holy Spirit: and the whole passage is introduced by unequivocal and reiterated promises—"I say unto you, ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." Now, my dear young friends, here is your duty; you are called to believe in Christ and to exercise repentance unto life: But you are not called, but forbidden, to attempt this duty in your own strength; you are to attempt it, and that without a moment's delay; but you are to call for assistance from God at every step; you are constantly to pray and plead for the needed and promised aid of the Holy Spirit; you are to be both importunate and persevering, like one who follows asking with seeking, and seeking with knocking—resolved to take no denial till the door of mercy is opened to you—till by the aid of the good Spirit of God, you are enabled to believe in the Lord Jesus Christ with all the heart, and to exercise that "repentance which is unto salvation, and needeth not to be repented of." A falser notion cannot be named than that which some entertain and teach, that the sense of entire dependance on God for ability to believe and repent, will seal men up either in security or despair. This might, indeed, be the case, if God had not provided and authorized us to ask for the needed aid. But this being known to be the fact, the very opposite of the notion I condemn is the truth, as all experience demonstrates. In any case whatsoever, let a man feel his entire helplessness in himself, and know that effectual help may be obtained by earnest entreaty; and then, just in proportion to his felt sense of inherent inability, and the importance of the interest at stake, or the danger of the state in which he is placed, will be the urgency of his entreaty—the agonizing cry that he will utter, that he may receive help, and receive it speedily, from one who can bring it to him. The sinner who is actually brought to feel most sensibly that he cannot save himself, will cry with all the anxious earnestness of sinking Peter—"Lord, save me or I perish." And when brought to this point—a point to which I most benevolently wish every soul that hears me were brought at this moment—help will soon be found. Yes, my dear youth, and you are not likely to find help till you are really brought to this point.* God will

* It seems truly marvellous that some ministers of religion—are they really ministers of *the gospel?*—explicitly admit the truth of what is here asserted, and yet never preach it—assigning for reason, that it is best to let sinners find it out of themselves. Alas! is it not to be feared that they may never find it out of themselves? especially when they are told, as these teachers tell them, that they have a perfect ability in themselves, without any special help from God, to do all that he requires. This seems far more calculated to produce delay in turning unto God, than the doctrine which teaches an entire dependance on him. That which can be done without his special aid at any time, they are far more likely to postpone for the present time, than if they are made to believe, as the fact certainly is, that every delay grieves the Spirit of grace, and subjects the soul to the awful danger of final dereliction, and to certain perdition as the consequence. The doctrine of human ability, and the sinfulness of all unregenerate doings, as taught in many churches in our land, has, it is believed, done great injury to the souls of men. We would be as far as any from teaching that any holy act is performed by an unregenerate sinner. But we maintain that he is to essay holy acts, before he has any *evidence* of a renewed heart. This we think is the doctrine of the Bible, and if so, we care little what is the doctrine of metaphysics. Did not Peter tell Simon the sorcerer to pray, when there was only a *perhaps* he might be forgiven?—Yes, it is said, but he was commanded first to *repent* and then to *pray*. But *after* true repentance, there would have been no *per-*

make you feel that he must do something for you that you cannot do for yourselves; and when he has made you feel this very sensibly, and brought you to cast yourselves on his mercy as perishing sinners, he will then "work in you to will and to do of his good pleasure, and the work of faith with power"—You will believe with all the heart to the saving of your souls; and will know too those deep relentings of soul for all sin, and most of all for the sin of unbelief, in which consists that repentance which is unto life. May God of his mercy bring you all to know this experimentally, and to know it speedily. Amen and Amen.

WITHERSPOON'S ESSAY ON JUSTIFICATION.

It was by an oversight that a continuance of extracts from Witherspoon's Treatise on Regeneration, was intimated at the close of the portion of that Treatise which appeared in our last number; the last extract being the concluding part of the Treatise. We have reason to believe that the portions of the very able and interesting discussion of the important subject of Regeneration, which have appeared in the numbers of our work for more than a year past, have not only been acceptable to our readers generally, but to some exceedingly opportune and edifying. We now commence the republication of another essay by the same writer, which we have always regarded as his master piece in reasoning. He dedicated it to the well known and eminently pious Mr. Harvey, shortly after the appearance of the celebrated and popular work of that author, entitled "Theron and Aspasio;" and it was intended, as is stated in the dedication, to supply a deficiency in that work—a reply to the objection, that *Justification by the imputed righteousness of Christ leads to licentiousness of practice.* This objection is still often urged; and it is repelled in this essay in a manner which is really unanswerable. The essay admits of divisions that will not materially affect the argument, and we propose to insert a few pages in each of our numbers, till we shall have gone through the whole.

An Essay on Justification.

All the works and ways of God have something in them mysterious, above the comprehension of any finite understanding. As this is the case with his works of creation and providence, there is no reason to expect it should be otherwise in the astonishing method of the redemption of the world by Jesus Christ. From this their mysterious nature, or rather from the imperfect measure and degree in which they are revealed to us, they are admirably fitted for the trial of our ingenuity, humility and subjection. They are all of them, when seriously and impartially inquired into, holy, just and good; but at the same time, not beyond the cavils and objections of men of prejudiced, perverse and corrupt minds.

The apostle Paul, in his epistle to the Romans, among whom he had never been in person, at great length establishes the fundamental doctrine of the gospel, that sinners are justified by the free grace of God, through the imputed righteousness of a Redeemer. To this doctrine men do by nature make the strongest opposition, and are, with the utmost difficulty, brought to receive and apply it. We may well say of it in particular, what the same apostle says of the truths of God in general, that "the natural man doth not receive them."*

haps that he would be forgiven. He was plainly commanded to attempt both duties at once, and immediately.

* 1 Cor. ii. 14.

It is therefore highly necessary to prevent or remove, as far as possible, the objections that may be brought against it by the art or malice of Satan, who will, no doubt, bend the chief force of all his engines against this truth, knowing that the cordial reception of it is a sure and effectual, and indeed the only sure and effectual means, of destroying his power and influence in the heart. Accordingly we find the apostle, in the sixth chapter of the above named epistle, and first verse, supposes an objection made against this doctrine in the following terms "What shall we say then? shall we continue in sin, that grace may abound?" To which he answers, by rejecting the consequence with the utmost abhorrence, and in the strongest manner affirming it to be without any foundation.

From the introduction of this objection by the apostle, we may either infer, that there were, even in these early days, some who branded the doctrine of redemption by the free grace of God with this odious consequence; or that he, by the inspiration of the Almighty, did foresee that there should arise, in some future periods of the Christian church, adversaries who would attempt to load it with this imputation: or that the doctrine is indeed liable, on a superficial view, to be abused to this unhappy purpose, by the deceitful hearts of men who are wedded to their lusts. It is probable that all the three observations are just; and the two last render it a peculiarly proper subject for our attention and consideration at this time, and in this age.

It is well known that there are many enemies of this doctrine, of different characters and of different principles, who all agree in assaulting it with this objection—that it weakens the obligations to holiness of life, by making our justification before God depend entirely upon the righteousness and merit of another. And so far, I think, we must join with the adversaries of this doctrine, as to lay it down for a principle—that whatever belief or persuasion, by its native and genuine tendency, weakens the obligations to practice, must be false. And I will also assert, in opposition to some modern infidels (though some may think that my cause might avail itself of the contrary opinion) that a man's inward principle, or the persuasion of his mind, hath a necessary and unavoidable influence upon his practice.* So that, if I am not able to show that justification through the imputed righteousness of Christ, is so far from weakening the obligations to holiness, that, on the contrary, the belief and reception of it, as its necessary consequence, must make men greater lovers of purity and holiness, and fill them with a greater horror of sin than any other persuasion on the same subject, I am content to give up the cause.

I hope we may be indulged a candid hearing on this subject, as experience does not seem to be unfavourable to the doctrine I am essaying to defend. If it appeared in fact that its friends, upon a fair and just comparison, were more loose in their practice than their adversaries of any of the opposite opinions, it would be a strong prejudice against it; or rather, if this were always the case, it would be

* That is to say, so far as it can be applied to practice, and so far as it is real or prevalent above its opposite; for there are many truths of a religious nature which men think they believe sometimes, but which yet their corrupt passions often make them doubt of; and these doubts are nine parts in ten of their lives obversant to their minds, as a vindication of their licentious practice: in some sense, such may be said to act in contradiction to their principles; but they are principles either not really believed, or, which is the same thing, not habitually recollected; and none can expect that men will act upon a principle, though once ever so firmly believed, if it be forgotten, or at the time of action entirely out of view.

an unquestionable evidence of its falsehood. But doth not the contrary appear on the very face of the world? Are not the persons who profess to deny their own righteousnesss, and hope for justification through Christ, ordinarily the most tender and fearful of sinning themselves, and the most faithful and diligent in promoting the reformation of others? And do not all careless, profane and sensual livers, almost to a man, profess themselves enemies to this doctrine? I could almost appeal to any one who hath the least experience of, or commerce with the world, whether he would expect to find, upon a strict search and inquiry, the worship of God more constantly attended, the name of God more regularly called upon in families, children and servants more carefully instructed and more dutifully governed, a greater freedom from levity, profanity, unchastity, pride, malice, or insincerity of conversation, amongst the friends or enemies of this doctrine? So true is this, that they commonly have the appellation of the *stricter sort* given them, by which is certainly understood, at least an apparent strictness of life and manners.*

As therefore experience doth not hinder, or rather as it warrants us to affirm, that those who expect justification by free grace are, of all others, the most holy in their lives; I propose to show, that it must be so, and that this is but the native fruit, and necessary consequence of their principles. What has induced me to this attempt, is not only the calumnies of enemies, but the weakness or treachery of professed friends. These last injure the truth often, in two different ways. Some speak in such a manner as to confirm and harden enemies in their opposition to it: they use such rash and incautious expressions, as do indeed justify the objection which the apostle rejects with so great abhorrence; and in the heat of their zeal against the self-righteous legalist, seem to state themselves as enemies, in every respect, to the law of God, which is holy, just and good. Others, on the contrary, defend it in such a manner, as to destroy the doctrine itself, and give such interpretations of the word of God, as, if they were just and known to be so, the objection would never have been made, because there would not have been so much as an occasion given to it.*

But of all the pretended Christians, one sort are worthy of the highest contempt, who, acknowledging the truth of this doctrine, call it dangerous, and are backward to teach or publish it, lest it should be abused. Would such

* I am not ignorant that it is the usual refuge of those who are evidently dissolute in their own lives, to allege, that there is indeed an appearance of this, but that it is no more than appearance, being all hypocrisy. It would be going out of the way to enter upon a large refutation of this slander. Therefore acknowledging, that, no doubt, whatever number of hypocrites there are in the world, and there are too many, they must herd amongst, or attach themselves to the society of, the best part of it; I observe, that the general charge of hypocrisy is only thrown out at a venture, is a judging of the heart, and by the very supposition, contrary to appearances, justified, for the most part, by a steady perseverance. Whereas, usually the whole merit of those who bring the accusation, is that of being uniformly wicked, and not so much as professing what it was their indispensable duty both to have professed and practised.

* I have often thought, that there cannot be a stronger argument, that the explanation commonly given by the Calvinists, of the passages of Scripture on this subject, is just, than the apostle's supposition of an objection of this nature arising from it. For if the explication of some others, were supposed to be the obvious meaning of the text, and were substituted in its room, as all just definitions may be without inconvenience, the apostle's words, "What shall we say then? shall we continue in sin that grace may abound?" would be quite unnatural and absurd.

weak, half-thinking mortals, be wiser than God? Hath he published it, and shall we throw a veil over it, to remedy the rashness of his proceeding? Do the Scriptures reveal, and are we backward to "testify the gospel of the grace of God?" All the works of God are capable of being abused; that this may be so likewise the apostle supposes. It is, however, not the less useful or important; only let us endeavour to vindicate it from the false charge of favouring or encouraging licentiousness of life. This I would willingly do in such a manner, as to assert while I defend it; to maintain the doctrine itself, while I show not only its innocence, but its usefulness in practice.

The words of the inspired apostle are, "God forbid, how shall we that are dead to sin, live any longer therein?" In which he affirms, that the grace of God abounding in the gospel, is so far from being an encouragement to sin, that it destroys the power of sin, and removes the inclination to it, so far as it prevails. The language is very strong, "We that are dead to sin."—It seems to put us in mind of the total effectual breach of relation between a dead man, and the objects with which he was formerly connected in life: they are nothing to him, nor he to them; he neither loves them, needs them, nor uses them. So in proportion as the grace of God offered through Christ in the gospel is received and applied, sin is mortified in the heart; thus says the apostle elsewhere, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world."* This, which is indeed the language of the Scripture throughout, is not merely denying the accusation, but establishing the contrary truth, the influence of this doctrine upon purity of heart and life, which we find the apostle also asserting in the middle of his reasoning upon the point, "Do we then make void the law through faith? God forbid: yea, we establish the law."*

In the prosecution of this subject, it will be necessary, first, in a few words, to state that doctrine against which the objection is made. It may be delivered in Scripture language thus, "That all have sinned, and come short of the glory of God.—That every mouth must be stopped, and all the world become guilty before God.—Therefore by the deeds of the law, there shall be no flesh justified in his sight.—But we are justified freely by his grace, through the redemption that is in Christ Jesus. Whom God has set forth as a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God.—Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.—Therefore we conclude, that a man is justified by faith without the deeds of the law. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

The doctrine asserted in the above and other passages of Scripture may be thus paraphrased: that every intelligent creature is under an unchangeable and unalienable obligation, perfectly to obey the whole law of God: that all men proceeding from Adam by ordinary generation, are the children of polluted parents, alienated in heart from God, transgressors of his holy law, inexcusable in this transgression, and therefore exposed to the dreadful consequences of his displeasure; that it was not agreeable to the dictates of his wisdom, holi-

* Gal. vi. 14.

* Rom. iii. 31.

ness and justice, to forgive their sins without an atonement or satisfaction: and therefore he raised up for them a Saviour, Jesus Christ, who, as the second Adam, perfectly fulfilled the whole law, and offered himself up a sacrifice upon the cross in their stead: that this his righteousness is imputed to them, as the sole foundation of their justification in the sight of a holy God, and their reception into his favour: that the means of their being interested in this salvation, is a deep humiliation of mind, confession of guilt and wretchedness, denial of themselves, and acceptance of pardon and peace through Christ Jesus, which they neither have contributed to the procuring, nor can contribute to the continuance of, by their own merit; but expect the renovation of their natures, to be inclined and enabled to keep the commandments of God as the work of the Spirit, and a part of the purchase of their Redeemer.*

This short account of the doctrine of the imputation of Christ's righteousness will be further illustrated and explained in the progress of this discourse, intended to show, that in those who do cordially embrace it, the obligations to holiness are not awakened, but strengthened and confirmed. For this purpose be pleased to attend to the following observations; in all of which I desire it may be remembered, even where not expressly mentioned, an opposition is intended between the principles and views of a believer in Christ, who rests his hope on his imputed righteousness, and those who act on any contrary principle.

(*To be continued.*)

* The intelligent reader will probably perceive, that I have expressed the above doctrine in such general terms, as not distinctly to take a part in the differences that are to be found among some authors, as to the way of explaining it, and particularly as to the nature of faith. The reason of my doing so is, that I would willingly rather reconcile than widen these differences; and because it is my firm persuasion, that however some think it justest, or wisest, or safest, to express themselves one way, and some another, yet all who have a deep and real conviction, that they are by nature in a lost state, and under the wrath of God, and that there is no salvation in any other but in Christ, are, if they understood one another, at bottom, or at least in all things any way material, entirely of the same opinion. Accordingly the reader will, I hope, find that the reasoning in the following pages may easily be applied by them all without exception.

From the Christian Observer of June last.

TEMPTATION.

"*God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.*" 1 Cor. x. 13.

Oh! words of great and gracious power!
Blest safeguard in temptation's hour!
When all my feeble hopes depart,
This promise cheers my drooping heart.
My steps may err, my courage fail,
And worldly lures my strength assail;
Yet still it tells me, that the snare
Shall not be more than I can bear.

Oft, when I feel disturbing doubt,
Caus'd by a treacherous world without;
Oft, when I mourn corroding sin,
Deep in a guilty heart within;
Though hard the conflict to sustain,
Let me not tremble, or complain;
For that blest thought relieves my care,—
It is not more than I can bear.

When Pleasure's gay and glittering way
Invites my heedless feet to stray;
When Passion's stormy waves molest
My aching heart and troubled breast;
When hourly round my path arise
Temptations in each varied guise;
What were my anguish, my despair
To find them more than I can bear?

Yet more they would be, blessed Lord,
But for thy strength, thy arm, thy word;
Yes 'tis thy hand supports my form
Amid the sunshine or the storm:
Thy voice, when sin and strife control,
Still whispers comfort to my soul:
Kneeling before thy throne in prayer,
I learn to trust, submit, and bear.

Away, then, vain and coward tears!
Away, distrustful, impious fears!
Let me not rashly dare to say,
That I am doom'd the tempter's prey.
Although awhile I own his art,
Though frail, though weak my rebel heart,
The Lord that feeble heart will spare,
Nor try it more than it can bear.

Then deign, Almighty Guardian, still
The word of promise to fulfil;
I would not crave release from strife
Or absence from the snares of life,
But grant that, in temptation's day,
I still may meekly, humbly say,
"Thanks to my heavenly Father's care,
I feel not more than I can bear."

M. A.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

(*Continued from page* 468.)*

Soon after I began to learn Latin, about two months after my dream, I joined a society of religious young men, who met once a week to pray together and read. I had now some appearance of religion, and, as I supposed, carefully attended to its duties; and by degrees I obtained more and more a hope that I might obtain mercy, and that my sin was not unpardonable: but yet, at times, I had such views of my former sins, and of my dream, as would almost overwhelm me, and sink me into despair. The summer following, viz. 1739, in company with the minister in whose house I lived, and who taught me Latin, our conversation for once (for it was not common) turned a little upon religion; by which he perceived I had some serious thoughts. The next Saturday he came into my room, and told me I must be prepared, for the next day he should propound me to join with the church, as he perceived by conversing with me of late, that I had thoughts of religion; and without saying more he left me. I was thunder struck, for I had no thoughts of joining the church, as I did not conceive my-

* A note appears at the close of that part of the narrative that was given in our last number, which is as follows—"Thus far I wrote my life before I was inoculated for the small pox. But now being inoculated, and uncertain whether I shall live to write any more, I here observe, that from the time of my dream, till I went to college, in 1740, I had the form of religion, but knew nothing really of the thing; but the first year that I was at college I met with something remarkable; and if I know any thing of true religion (as I hope I do) then I suppose was the beginning of it—Whether I shall live to write the account I know not. This observation I write the 27th day of February, 1777—I have for several years had some thoughts of writing a sketch of my life, but never made any attempt till since I was sick last fall. All that precedes this I have written within a few weeks this winter." Under the above, in another note, he adds—"I shall let the above note stand, and proceed in my narrative; which I do May 1st, 1777, after recovering from the small pox and other weakness."

We shall here briefly state that in the winter of 1776–1777, after the memorable military manœuvres and battles of Trenton and Princeton, on which the success of our revolutionary struggle apparently turned, General Washington cantoned his whole army, not a large one, in Morris county. The small pox had broken out among the troops, and proved exceedingly fatal—The church in which the subject of this sketch statedly preached was used as an hospital, for those who had taken the disease in the natural way; and the present writer can never forget the appalling scenes which he there witness-

ed, produced by the ravages of that frightful malady, now so happily disarmed of its terrors by the fortunate discovery of vaccination. The troops were distributed in the dwellings of the inhabitants, and the surgeons of the army inoculated both soldiers and citizens—the citizens without charge. The family of the writer's father consisted of nine individuals; and as well as can be recollected, fourteen officers and soldiers were quartered in the same dwelling. All were inoculated together, and all had the disease in a very favourable manner. Indeed the disease by inoculation was so light, that there was probably not a day in which the army could not have marched against the enemy, if it had been necessary; but it providentially was not necessary.

self to be at all qualified for it. I did not know what to do, but being young and inconsiderate, I complied with his proposal, and was taken into the church. But I had no satisfaction in coming to the Lord's table from time to time; as might well be the case, for I was a sad instance of the minister's carelessness in admitting members to his church, and of my own presumption in consenting to his proposal. My thoughts and exercises about religion were indeed considerable, and eternal things had weight; but I knew I was not right, yet had a self-righteous hope, that by prayer and other means I should by degrees get into a good state. My exercises for a time were chiefly about my dream, and the sin that had occasioned it being unpardonable, &c. But at length the weight seemed in a measure to go off; and my thoughts turned upon the sins of disobedience to my parents in my childhood, as also some instances of lying when I was quite young. My mind was much exercised about these things, and I bore them in mind in prayer for several months, and then the burden seemed to go off, and I hoped God had pardoned me.

After this I was much exercised to know what repentance and faith were. I read books on these subjects, but after all I feared I did not know what they were; and the truth was, I was as blind as a stone, for I knew not the things of the Spirit of God. But I was self-righteous, and by degrees I seemed to get considerable satisfaction about repentance and faith. Thus was I exercised, and thus I went to college, at Cambridge, in New England, in the summer of the year 1740.

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SECTION III.

Of my religious exercises and other circumstances, while I was at college.

Soon after I entered college Mr. Whitefield made his first visit to New England, and preached at Cambridge, among other places. I heard him with wonder and affection, and approved highly of his preaching and conduct: and when he went to the south I followed him in September, 1740, attending his sermons, till he came to Leicester, where I left him and went to see my mother at Killingly—This proved to be the last time that I ever saw her, for she died in the December following.

From Killingly I returned to college, where religion was certainly at a very low ebb. There were about ten or a dozen scholars belonging to the college, who had formed a religious society and met once a week for religious exercises. To this society I joined myself; but so contemptible and persecuted were religion and religious persons, that we dared not sing in our worship, nor more than one or two go to, or return together, from the place where we met, lest our meeting should be discovered, and we not only ridiculed but disturbed in our worship. But in less than six months religious affairs took a very different turn: For in January, 1741, Mr. Gilbert Tennent came to Cambridge, in his preaching tour through New England. The Spirit of God seemed to be mightily operating, and Mr. Tennent's preaching to be much blessed—This was what many called *The new light time.* Religion seemed for some time to get the upper hand, and to bear all before it: And as I date my religion, if I have any, from this time, I shall endeavour to give some account of what I met with.

In order to this I must observe that I had previously, some how or other, obtained a hope of my good estate; and a hope much stronger than I imagined it to be before it was tried and shaken. I often condemned myself, and considered my religious attainments as very im-

perfect, but it seems I had a hope that I was in a way that would end well. I was a church member; I was approved of by good people; the religious societies seemed glad at my joining them; I approved of Mr. Whitefield and the most zealous sort of people; and my mother had lately expressed her satisfaction as to my religion. Such things form a strong foundation for a self-righteous person, and a false hope: And though I had at times very severe gripes of conscience about the unpardonable sin, yet in a short time I got over them, and resumed my hope. This was my situation when Mr. Tennent came to Cambridge, which was on a Saturday, I think January 24th, 1740—on the evening of which day he went into the college hall and preached his first sermon there. The next day he preached three times in the house of publick worship, at Cambridge. On the Saturday evening of his arrival, it was reported in college that another famous preacher, nearly or quite equal to Mr. Whitefield, had arrived, and was about to preach in the hall. I had never before heard of Mr. Tennent, but at the ringing of the bell I ran with others to the place of worship, with a light and cheerful heart, little thinking what would be to me the consequence.

Mr. Tennent came into the hall and prayed—"There is nothing in this man—thought I with myself—worth making a noise about in the country;" and so I continued to think for a little while in the fore part of his sermon, which was quite moderate. But before long, I ceased thinking of the character of the preacher—I could attend to nothing but my own case. Mr. Tennent was preaching on a false hope; and trying his hearers to see if their hope would stand the test. I tried for a while to agree with him, and to maintain my hope; but at length the battering was too severe, and my hope began to shake; and after a little recovery, things came harder and harder, and my hope shook more and more—Thought I with myself, "I cannot give up all hope"—at which instant Mr. Tennent said, "Some of you may try to maintain your old hope, though it shakes and has no foundation, and you will flatter and deceive yourselves; but your hope must come down. I know (said he) it will be like rending soul and body asunder, but down it must come, or you must go to hell with it." The working of my thoughts was just according to his preaching. I tried as long as possible to keep my hope—thought it would be dreadful to have no hope of my good estate, and nothing to depend upon to keep me from going to hell. But in vain was my endeavour to keep my former hope—I was obliged to give it up, though it was, as Mr. Tennent said, like giving up the ghost, or rending soul and body asunder—I was divested of all hope of being in a good state: And moreover saw myself, more than I had ever done before—saw myself fit for hell. The sinfulness of my heart and nature appeared infinitely more dreadful than ever it had done before. I had a new and dreadful sense of my wickedness, and of God's holiness and justice—especially of his justice and equity in damning sinners for their sins; and I saw myself altogether defiled. These views began to open wonderfully before the sermon was finished. When it was over, I left the hall, and as soon as possible retired at some distance to a solitary place, where I might pour out my soul with freedom. There I spent near an hour, though the weather was very cold. But the cold affected me not—my exercises kept me warm. While in this retirement, I heard a man (about one or two hundred yards from me, in a still more retired part of the fields) crying, groaning and praying aloud, in bitterness of soul. I heard little of

what he said, nor did I much attend to it—my own case was enough for me. But I thought it rational and probable that every one who came from the sermon was affected in that manner; and I was much surprised, when I returned to my room, to hear my room-mate ask me where I had been, and that he should appear in all respects as unaffected and unconcerned as usual—which I thought next to impossible for any one to be—In my retirement I had a great sense of the evil of sin,—of my own sin—heart sin—nature sin—and of the justice of God in damning sinners. It appeared fit and proper, and even necessary. I condemned myself ten thousand times over—I had such a sense of God's infinite greatness and goodness, holiness and excellence, and of the creature's littleness and meanness, that no punishment appeared too great for the sin of such vile creatures against such a God. I thought my lying in hell to all eternity would be little, very little, for such a vile wretch as I was, to bear for sin. I could not form any conception of any punishment, that would be any way adequate to the desert of such a monster as a sinner against such a God as Jehovah is, and then appeared to me to be. I past ten thousand sentences of damnation against myself, with all possible freedom. I could find no words that would suitably express the desert, or deserved punishment of sin. It appeared to me infinitely fit that God should be glorified—glorified by all creatures; and that it would be but little for a sinner to be damned to all eternity for the glory of God. I thought that my eternal suffering would be little, compared with the glory of God's justice that might be by it. My thoughts would run in this manner—the reasonableness or propriety of such thoughts I did not then consider—they came spontaneously, and I could not well help indulging them. Nothing of this kind, as I remember, was said or offered in any sermon of Mr. Tennent that I heard, or heard of."*

(*To be continued.*)

MENTAL SCIENCE.

Phenomena of Conscience.

Having examined three classes of mental phenomena, and ascertained that they belong to three different faculties, which are entirely sufficient to account for all mental exercises, it remains to examine some combinations, including certain operations of two or more faculties. We begin with *Conscience*, which has been differently explained.

The important influence of conscience on human character and conduct renders it necessary to understand what it means, and its appropriate place in mental science. Perhaps no phenomena of mind have been more variously explained than those of conscience. We have been told it is the monitor of God in the human mind—heaven's vicegerent—a remnant of goodness which escaped the ruins of the fall in our progenitor—a distinct faculty by whose agency all moral actions are controlled, and we know not how many other theories have been published on this subject. It is not our intention now to examine

* It will afterwards appear that the subject of this sketch was no advocate for a person's being willing to be damned for the glory of God—He saw, what it is wonderful that all who think on the subject do not see—that a state of damnation is not only a state of suffering, but of the most awful, and incessant, and endless rebellion and blasphemy against God. There is surely a wide difference between seeing what our sins deserve and justifying the sentence of condemnation, and being willing to have that sentence executed, when the most fearful part of it is, that the guilty shall for ever continue to do that which makes them guilty; and when there is a method of deliverance both from sin and punishment.—EDIT.

those theories in detail, to refute or establish them. There is one question involved in the investigation which must be more particularly examined and answered, viz. is conscience a distinct faculty of the mind? We ask this question distinctly and examine it, because the affirmative has been maintained with much plausible acuteness, and by respectable names. In this inquiry no authority can be acknowledged unless supported by facts, ascertained on the principles of induction. Nor can we yield to arguments, however acute, which are derived from theories or speculations. We must have facts well ascertained, and their laws of occurrence distinctly pointed out in all solutions of mental phenomena, before we can yield our assent.

Before describing the operations in question, we dispose of this inquiry by recurring to the principle of classification already established, by which we ascertain the distinction and character of mental faculties. So far as we are able to ascertain there is no distinct class of mental exercises differing in their nature from apprehension, feeling and volition. These have been shown to be distinct, and to prove distinct faculties. But in the range of our discovery there is no evidence of another faculty distinct from *understanding, heart and will.* So long as we adhere to the principle of classification which assigns all mental operations of the *same nature* to the same class, we shall have no difficulty in saying that conscience is not a distinct faculty and that there are no evidences of more than the three already described. On this point it is enough to deny the existence of another faculty, and show that the true principle of classification sets aside all pretended evidence of its existence. There is, it is true, a phraseology on this subject, which would seem to imply a faculty of conscience: We say, conscience approves or condemns, estimates the morality of conduct, and the like. But the same is true of judgment, reason and affection, all which are known to be mental operations, not faculties. We need not stop here to explain the customary phraseology which, although figurative, has become so familiar that we overlook the metaphor. The direct explanation of conscience will present, in the analysis, a full refutation of all the arguments and hypotheses which are intended to prove it to be a distinct faculty.

Taking the principle of classification before illustrated as our guide; what is the character of that which we call conscience? We answer, it is *apprehension and feeling;* nothing more. There are some things presupposed and necessarily implied in the operations of conscience, which require to be explained in order fully to understand the phenomena and their analysis. Conscience always respects one's own feelings and actions, their moral relations and estimate. The moral qualities of our own conduct are the appropriate objects of the operations called conscience. The *rule* by which the morality is estimated, must always be taken into account in the analysis of these phenomena. There is a *rule* of estimation—a *consciousness* of our own conduct—an *intellectual apprehension* of the agreement or disagreement of our conduct with the rule—and the consequent *approbation or disapprobation,* which is a mode of feeling; either pleasure or pain. We are not able to find any thing more in the analysis.

But this needs some further explanation, in its several parts. The *rule* by which we ascertain the moral estimate of our conduct should be perfect, obvious and uniform; otherwise there may be doubt and great diversity in the estimate. Such a rule God has furnished in the revelation of his will; one that is definite, plain and perfect. Who-

ever adopts this, as the rule of estimating his own character and honestly applies it in all cases, will not essentially err. Very few, however, if any do this. Most minds adopt a rule, which they have received by education, from the customs of society, or from some favourite course of speculation. It is seldom the result of reflection or careful examination into the origin, character or authority of its provisions; but is adopted without notice, not at once, but by degrees. The rule may never have been expressed in words, or written in a book; and yet it may be as efficient in its application as though it had been engraved on a tablet of stone. To give it efficiency the rule must be familiar to the mind, and distinctly apprehended, that we may readily know the result of comparison when our conduct is brought to the test.

As to the consciousness of our own conduct, we have already explained this act of the mind, and its necessity in the operations called conscience will be perfectly manifest from a slight examination. It is entirely plain that conscience can not relate to those things of which we have no knowledge or consciousness. We must, therefore, have a consciousness of the feelings or conduct which are to be compared with the apprehended rule. Here it may be proper to say that our conduct is morally right or wrong, good or evil, independently of our estimate. We of course mean not to include those actions which have no perceptible relation to the standard of right, the perfections of God. Breathing, walking, and in general all those actions which indicate no development of the heart or affections, which will not distinguish good men from bad, have not in themselves or in their relations any moral quality. But these are exceptions to the general rule of estimating the conduct of responsible beings. The general principle is this, that the conduct of responsible agents has a moral character, and must be right or wrong. This estimation is ascertained by comparing our actions with the rule of right. By this comparison we know the character of our conduct and judge of actions. Here is the intellectual apprehension of the agreement or disagreement of our actions with the rule of right, which is the most essential operation in the process called conscience. The only remaining operation in the process is the feeling consequent upon the discovery of moral character. Strictly and technically speaking, conscience is no more than an apprehension of the right or wrong of our conduct, according to the rule of the mind's adoption; but use has given the term a more extended meaning, so as to include the feeling of approbation, or compunction, connected with the apprehension. We object not to this acquired meaning of the term; it is convenient and appropriate. But we think this fact has misled some to consider conscience a distinct faculty. It has also led to a phraseology that seems to justify the same opinion; thus we say, conscience condemns or justifies, accuses or acquits. But when we analyze the process we find it to consist of apprehension and feeling. To express the same thought in another form, conscience is judging of our conduct, and the pleasure or pain which follows. We sometimes speak principally of the intellectual exercise, and sometimes principally of the feeling, which may also have led some to consider conscience a faculty of which these are the operations. This impression will also be readily removed by a careful analysis of the facts as they occur in the mind. Another cause of mistake on this subject is, that an apprehension of right in one's own conduct gives more lively and lasting pleasure than any perception of abstract truth. This consideration

has led some to suppose there is a distinction in the nature of those exercises called judgment and conscience; but let the analysis be carefully made, and the only difference will be found in the objects of the exercises, and the degree of pleasure or pain following them. Any further discussion of this particular is deemed unnecessary in this place. The principles and hints contained in the foregoing analysis are sufficient for our present purposes.

There are now a few practical questions on the *use* and *influence* of conscience, which require some attention. The first which occurs is, whether it is always a right rule or sure guide of conduct? The principles involved in the true answer to this question have already been recognised. It is settled on the correctness or incorrectness of the rule, by which the mind estimates conduct and feelings—and on the distinctness or indistinctness of the apprehension. If the rule of judging be right, and the apprehension of the agreement or disagreement be distinct and clear, the judgment will be according to truth and righteousness. In such case no man can be justified in violating the dictates of his conscience. But if the rule which the mind has adopted be wrong, and the apprehension be ever so distinct, the decision will be wrong; or if the rule be right and the apprehension be obscure or mistaken, the decision may be wrong. The question may, therefore, assume an inductive form: Do men's minds always adopt a right rule of estimating the morality of their conduct? Facts settle this question incontrovertibly in the negative. Nothing is more certain or clearly ascertained than the fact, that those rules are indefinitely multiplied and diversified: often they are directly opposed to each other, in principle and practical application. It is impossible that all should be right. If they were all supposed to be right, every distinction between right and wrong would be set aside. Filial kindness and parricide, on such a principle, would be equally innocent. The truth is, that the only unexceptionable rule of judging is the word of God, revealing his perfections as the holy standard of right for all moral beings in the universe. That mind, which adopts this rule of judging, has a right, and that mind which adopts another diverse from it, has a wrong standard of estimation. The one will do right when he follows the dictates of his conscience, and the other will do wrong. All that has been said by many about sincerely obeying one's own conscience, amounts to nothing in determining a man's true character, until his rule of judging is known and estimated by the only unerring standard. The Christian sincerely follows the dictates of his conscience, in cherishing with tenderness his offspring; the worshipper of Juggernaut follows sincerely the dictates of his conscience, in offering his child a sacrifice to the ghastly idol. Multitudes of illustrations will readily occur to every thinking mind, to show that conscience cannot be a sure guide in moral estimates of heart or conduct.

Another question, which claims some attention is, why do men adopt such different standards, by which to estimate the moral character of their conduct? On the supposition of a moral sense, or distinct faculty, of which this judging is the appropriate exercise, it would be difficult, if not impossible, to account for the fact. The fact is, however, certain, and we think the analysis here given, furnishes the solution. Men adopt rules of estimating their conduct which accord as nearly as possible with the propensities of their hearts. These are exceedingly various, and are excited, strengthened or diminished by circumstances of edu-

cation, and by many adventitious things. If it be admitted that originally man had but one rule of judging and no disposition to seek any other, the depraved principles of his fallen nature will account for the diversity. On the admitted fact of man's fallen state, we place the solution. The process we need not trace in its details, or inquire how the different systems of religion and moral standards first originated; they may all be ascribed to the fallen principle of man's nature, under the influence of which "he has sought out many inventions." On this ground it is perfectly easy to perceive, that men will be inclined to vary and lower the standard of estimation, whenever they can persuade themselves that it is within their province to adopt their own rules. And what is obvious, on principle, is fully illustrated by facts. Education, custom, aversion to what is good, and a constitutional propensity to avoid painful feelings, are sufficient to account for the diversity of standards, in different minds and at different times in the same minds.

There are some phrases in common use, the explanation of which properly belongs to this description. The phrases to which we allude are those that connect such qualifying terms as *enlightened* and *stupid*, *tender* and *seared*, *good* and *defiled*, with conscience. An *enlightened* conscience indicates an enlarged apprehension of moral principle, a ready comparison of conduct with the standard of right, and an accurate discrimination of one's own actions. It refers more particularly to the intellectual exercise, than to the feelings of the heart. An enlightened mind intends the acquisition of extensive knowledge; an enlightened astronomer, mathematician or theologian, means one skilled in those branches of knowledge. So an enlightened conscience, referring us to the operations of the understanding in estimating the moral character of our own actions, means an extensive knowledge of the rules by which the estimation is made, and skill in applying them.

A *stupid* conscience is just the reverse of the former. Without knowledge of the correct rule of estimate, or without skill in its application, no man's conscience will exert much influence over his life. Arguments and appeals to the conscience, or estimates of his conduct, will avail nothing with his stupified mind.

A *tender* conscience refers us to the feelings of the heart, and denotes a sensibility, easily excited by an apprehension of the agreement or disagreement of conduct with the rule of judging. Some minds seem to have, by nature, much more delicate sensibility of feeling than others; which is discoverable in childhood. The influence of early education, improves or diminishes this susceptibility in view of right and wrong in conduct. A habit of carefully observing the conduct, and regulating it according to the rule adopted, will increase the susceptibility of feeling which constitutes the tenderness of conscience.

In the opposite course, a habit of disregarding the decisions of conscience, diminishes not only the readiness of apprehension, but the susceptibility; and by neglecting to compare the conduct with the rule, the sensibility is blunted and the influence destroyed. This explains what is meant by a callous or *seared* conscience. Having been, for a long time, neglected or denied its proper influence, it sleeps, or in other words, the heart loses its sensibility, and becomes indifferent to right and wrong. Other propensities of the heart may be cherished and strengthened; some of them may be even of a delicate, susceptible character, while this is blunted and

its character well described in the phrases being "seared as with a hot iron," "being past feeling, and hardened through the deceitfulness of sin."

A *good* conscience denotes the adoption of the right rule, a readiness to apprehend the agreement or disagreement of conduct with it, and a constant, uniform regulation of feelings, words and actions, according to the rule. This is what the apostle sought to preserve when he exercised himself, "to have always a conscience void of offence toward God and man."

The principal thing intended directly by a *good* conscience is, uniform obedience to its enlightened dictates, but it implies all that belongs specifically to an enlightened and tender conscience.

A *defiled* or *evil* conscience is the reverse of one that is good, and denotes the adoption of a wrong rule, a blindness of apprehension, or a callousness of feeling: either will produce an evil conscience. There is one thought more, which may sometimes be intended by an evil conscience, that is a sickly feeling that leads to a wrong application of the rule, which in itself may be right. Any thing, in short, which distorts the apprehension, or perverts the sensibility to moral character, may produce an evil conscience.

A general remark should here be made, on the influence of habit and education in forming and improving the apprehension and sensibility of the mind in relation to morals. The facility and readiness with which the mind apprehends any relations are greatly improved by a habit of discrimination, and injured by neglect. Every student must be aware of the influence which habit gives to his mind in fixing the attention, in the investigation of exact science, and in associating numbers or facts. It induces a discipline of intellect, that makes things easy which were before extremely difficult. Not unlike this is the influence of habit upon the readiness, distinctness and accuracy of the mind, in apprehending the relations of conduct to the rule of right. A habit of carelessness often produces a sleeping conscience, and a habit of strict attention a wakeful, influential one.

Sometimes another effect of habit is seen in its influence upon the heart. By neglecting the compunctions of conscience, the sensibility to error and sin becomes deadened, and the heart is hardened in sin, although the apprehension of wrong may be present. The understanding may make a righteous decision, but the heart be too callous to feel. This state of mind is always acquired by degrees, from sinful indulgences, and never at once by any individual.

Sometimes men have great sensibility, and they are very conscientious to avoid some things which are wrong, while, in regard to other things, even more sinful, they have no sensibility at all. This fact may be accounted for in one of two ways; either the rule adopted is defective, and so the fault is principally in the understanding; or the feelings are perverted by the deadening influence of sinful indulgence, and so the fault is principally in the heart. The association of thought and feeling, in some things, has been broken up by the habit, but in other things it remains unbroken.

The whole discussion shows the importance of early education, in the true principles of sound morals and pure religion. The mere acquisitions of science, arts and business talent, however valuable in their place, have vastly less influence in the formation of character, than moral principles and religious doctrines. Every child must adopt, as he grows up, some rules of estimating his own conduct; to avoid it is impossible, from the very constitution of his mind. To estimate the relations of things in the con-

stant and almost exclusive employment of his mind, the relations of his own conduct to the objects sought, are the most prominent and important to be estimated. To bring these suggestions to their proper bearing, which to some may seem not very obvious, it must be recollected that happiness is the great object of every man's pursuit, and that the relations of conduct to that object involve moral principles, so that every man must estimate his own conduct by some moral rule or standard. On the admitted principle and influence of human depravity, children will be disposed to adopt rules that are wrong, and ultimately subversive of their own and others' happiness. Education, correctly and wisely conducted, may do much towards forming an enlightened and tender conscience.

This law of mental operation has more to do with the formation of character, than is generally supposed by the teachers and guardians of youth. As character is estimated by the people of this country generally, good morals are more valuable to human happiness, social order and publick prosperity, than wealth, or power, or science. Care should, therefore, be taken to furnish the young mind with correct rules of judgment, so that in subsequent life it shall have no occasion to alter them, or adopt different rules of estimating the conduct. These remarks may help to account for the fact, that an early religious education is so very efficient in restraining men in after life from gross outbreakings in vice. Religious truth ever has more effect upon such men, and they are more likely than others, to become subjects of permanent religious impressions. They have adopted correct rules of estimating their character, consequently they cannot endure the compunctions of their consciences, in the commission of crime. This will always be true of all such, who have not hardened their hearts or perverted their intellectual apprehensions, by long continued violations of truth and duty.

We close this article with a single direction for the formation and preservation of a good conscience. The first thing to be carefully observed is, to study the revealed will of God, and adopt its maxims and principles as the rule of estimating conduct. The adoption of a correct, righteous rule, is indispensably important to the formation of a good conscience. The next thing is, to habituate the mind to compare the conduct in all its parts with the rule thus adopted. A just and delicate discrimination of one's own character, must be the result of much and careful observance of the comparison. It is equally necessary, to the readiness and efficient influence of the comparison and judgment, that the care should be habitual and constant.

Another thing is, punctually and resolutely to obey, in practice, the feelings consequent upon the comparison. This will cherish a tenderness of feeling, and serve to discipline the whole mind to its proper exercise and character. The last part of the direction is, a prayerful reliance on the teaching of the Holy Spirit for guidance. Philosophers may smile at this direction, incorporated in a discussion on mental science; but we shall show hereafter, that this is in its place, and vastly important to the correct knowledge of the subject.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. IV.

Having in our last number given our views of the manner in which the Moderator of the late General Assembly discharged the duties of his office, we expected to proceed immediately to a consideration, *seriatim*, of some of the principal

acts of the Assembly itself; not doubting that the printed minutes of the Assembly would be in our possession, and furnish us with the means of executing our purpose correctly. But it appears that the minutes, at the time we write,* are not yet ready for distribution; and we must, therefore, proceed as well as we can without them.

There was one important transaction of the Assembly, in regard to which there can be, as to the facts of the case, no controversy; and to this, therefore, we shall confine ourselves in our present number. We refer to a proposition which was submitted, and discussed at considerable length, that the opinion of the Presbyteries should be taken, on the expediency of changing the constitutional plan of electing Commissioners to the General Assembly; that is, on the expediency of transferring the choice of Commissioners from the Presbyteries to the Synods—The decision of the Assembly was against transmitting this proposition, at present, to the Presbyteries. In this decision we think the welfare of the church was not consulted; and we are afraid it was not consulted from the influence of party views. We shall assign our reasons for our opinion.

1. The present mode of choosing Commissioners to the Assembly results in a most unequal and inequitable representation; and also puts it in the power of the Synods further to increase this inequality, whenever they may choose to do so. If we would not impeach the understandings or the integrity of the framers of our Form of church government, we must suppose that it was their intention and their aim, to give a fair and equal representation to every part of the church in its highest judicatory; and we know that the plan adopted for this purpose did, for a number of years, answer, tolerably well, the design of those who devised it. There was not then the great inequality which now exists, in the number of members composing different Presbyteries—The Presbyteries were in general small, and the number of members in each not very unequal. But the present state of the church, renders the original plan of constituting its supreme judicatory one of the most objectionable that can be imagined; and entirely subverts, in practice, that principle of equality in representation, which the founders of the church unquestionably regarded as sacred. The inequality of the Presbyteries is now, in some instances, enormous; and the principle of allowing every Presbytery, however small, a representation of one minister and one elder, and the like allowance in all Presbyteries for every fraction of a number beyond the specified general ratio—deprives the larger Presbyteries of their right to a proportionate representation, according to numbers—deprives them of this right to an extent scarcely credible, till the subject is examined. Let us examine it—The Presbytery of Philadelphia, for example, consists, at this time, of nearly fifty ministerial members; and is entitled to a representation of four ministers and four elders, and no more, in the General Assembly. But suppose the number of its ministerial members, say 48, to be divided by 6, a number sufficient to form a respectable Presbytery—we shall then have eight Presbyteries instead of one, and each Presbytery entitled to send to the Assembly one minister and one elder. What is the result?—The very same number of ministers, and the very same individuals, who now have in the Assembly a representation of only 8 members, would have, after the supposed division, 16—that is, the representation, after division, would be exactly the double of what it was before the divi-

* Sept. 21—more than three months and a half, after the rising of the Assembly.

sion. What a palpable absurdity is this! But the allowance for fractions in all the Presbyteries, is calculated to produce a still more extensive inequality. Say that a Presbytery consists of 13 members; every such Presbytery is entitled to two ministers and two elders, or a representation of four members in the Assembly—just half the number allowed to a Presbytery of 48 members.

Nor is it to be supposed that the inequality we have exhibited is a matter of speculation only. It actually exists to a very great extent, in the present method of constituting the Assembly.

The summary statistical report of the last year—we have not seen that for the present year—states the number of ordained ministers in our church to be 1491, and the number of Presbyteries 98; and this will give an average of 15 members to each Presbytery, with only a remainder of twenty-one. Now, as the average number must be diminished by the excess of that number in every Presbytery in which such an excess is found—and it is found in a considerable number of Presbyteries—it is apparent at once, that there must be many small Presbyteries, and that their representation must, agreeably to what we have shown, be far greater, in proportion to their numbers, than that of the large Presbyteries; especially as their numerous fractions have each a representation also. Farther, as it is the exclusive prerogative of the Synods to divide Presbyteries, and thus to increase their number, and as the advantage of small Presbyteries over large ones, in point of representation, is so great and so obvious, there is a manifest temptation laid before Synods, to avail themselves of this advantage, whenever the state of the church is such (as it unhappily is at present) that a superiority of party in the General Assembly is considered as an object of prime importance.

Let it now be considered that the proposed synodical representation, and the rejection of all fractions, would remove at once and entirely the whole of the inequality, and the temptation to unfairness, which have been exhibited. This we think too obvious to be dwelt on at much length. By throwing all the Presbyteries which compose a Synod into one mass, a fair, and equal, and uniform ratio of representation may be established, throughout the whole church. In this event too, there could be but a few fractions, in comparison with the present number, since there could be but one for each Synod. And we think there can scarcely be a doubt in any reflecting mind, that fractions ought never to be represented—Their representation produces a far greater inequality than their utter rejection would; as will be evident when it is recollected that, as the matter now stands, a single individual—suppose in a Presbytery consisting of 13 members—may be entitled to as large and efficient a representation as 12 others. It is remarkable that the constitution of our church and the civil constitution of our country, which surprisingly resemble each other in most particulars, are exactly opposed, in this matter of fractions. By the constitution of the United States, no individual state is allowed an additional representative in Congress, for any fraction of the number of its inhabitants, till the fraction reaches the prescribed integral number to which a representative is awarded. The eminently wise and discerning men who formed that constitution, saw that a perfectly equal representation was not in all cases practicable; and that by far the smaller evil would be chosen, by rejecting all fractions without discrimination, than by attempting to provide for

them in any case whatever—and in such a matter as this, we know of no reason why an ecclesiastical constitution should differ from that of a well ordered republick. It is surely not necessary to spend many words, in replying to an objection we have heard—that as Presbyteries are the radical judicatories in our church, and the fountain of all power, they ought to be directly represented in our highest court—We answer, They would be thus represented on the proposed plan, and far more fairly than they now are; and to insist on retaining the name of *presbyterial representation*, at the expense of connecting it with inconvenience and unfairness, is very seriously to sacrifice substance to sound.

2. A synodical representation seems to be the only practicable mode of fairly reducing the number of Commissioners to the Assembly. —That in some way or other a reduction to a large extent ought to take place is, we believe, the universal conviction. It has been twice attempted, by changing the ratio of representation in Presbyteries; first from six to nine; and then from nine to twelve, ministerial members—as constituting, in every Presbytery, the number for which a representation, consisting of one clergyman and one lay elder, might go up to the Assembly—the same representation being also allowed for every excess of the number twelve, although falling short of its duplicate, triplicate, &c.—which we have denominated fractions. But this repeated experiment of changing the ratio, while presbyterial representation is retained, has resulted in a complete failure. Under this experiment, made for the sole and express purpose of lessening the number of Commissioners, that number, so far from being diminished, has constantly and rapidly increased. The number of members in the last Assembly, as we have heretofore stated, was 235—being fifty more than those of the preceding year; and the probability is, that the next Assembly will be larger than the last, by a hundred members. This constant augmentation, under ratios of representation intended and expected to produce a diminution, is easily accounted for—Our new Presbyteries, with their fractions, have increased the number of commissioners much faster than the new ratios have lessened it; and it might easily be shown, that while every Presbytery and every fraction is allowed a representation, there is no probability that any ratio will or can produce the desired reduction. Such a reduction may be made easily, effectually, and equitably, by the proposed synodical elections; and we know of no other eligible mode, in which it can ever be made at all.

The objections to a multitudinous representation in the Assembly are strong and numerous. The expense of attendance by such a representation is unwarrantably great. The number having a claim on the fund provided for defraying the travelling expenses of Commissioners is so large, that each individual can receive but a small sum—the distant members not half enough to indemnify them for what they actually expend. Beside, all that is expended by members unnecessarily present, is just so much money wasted; which at the present time is greatly needed to aid benevolent institutions and enterprises; and were the number of attending members no larger than it ought to be, those from a distance might have the whole of their travelling expenses discharged. Again—The taking of more than a hundred ministers unnecessarily from their charges, for a number of weeks in succession, is a serious evil, which ought to receive a speedy remedy—Least of all ought it to be countenanced, and its continuance to be perpetuated, by the ministers of the gospel them-

selves. Again--Those portions of the church which are most distant from the place where the Assembly convenes, have always had an unequal representation in that body, owing to the difficulty of obtaining representatives who could and would encounter all the difficulties and discouragements of an attendance—Few, comparatively, have, in fact, ever attended: And it is obvious, that the effective influence of a few is always diminished, just in proportion as an Assembly is numerous—In a word, their relative influence is lessened by a multitude. This is greatly to be regretted in the case before us; because it is of much importance that the remote parts of our church should be satisfied with the acts and proceedings of the Supreme Judicatory; and they never will be fully satisfied, if their representatives have not their proper share of influence, in making the decisions of the Assembly what they are found to be. If the Assembly were comparatively small, a proper proportion of distant members might easily have the whole amount of their expenses defrayed, and the clerical members might have some satisfactory provision made for the supply of their pulpits in their absence; and thus their general and punctual attendance might be insured. Once more. The General Assembly, as at present constituted, is not favourable to deliberation, to wise counsels, nor to that felt sense of responsibility, which ought to rest with weight on the mind of every member. The complaint was frequently made in the last Assembly, that the speaker could not be heard; and it was unquestionably the fact, that it required a strong voice, or a painful effort of enunciation, for any speaker to be easily and fully heard in every part of the Assembly—What will it be, when a hundred members more are added to the Assembly? In such an Assembly, moreover, there will always be so many speakers, as to extend debates or discussions beyond all reasonable bounds; and thus to require such prolonged sessions of the Judicature, or the leaving unfinished or untouched some important business, as to give conscientious men no alternative, but either to submit to grievous inconvenience or to desert their duty. Nor is a multitudinous Assembly favourable either to wise counsels or to a sense of responsibility. The celebrated Montesqueiu, in his far famed treatise on the "Spirit of Laws," says, in his curt and pointed manner, "Every body of men more than a hundred is a mob." Without adopting this *dictum* according to the letter, it may be safely affirmed, as the result of all experience, that a well selected Assembly of a hundred men, will be far more likely to act wisely, and under a deep sense of responsibility, than five times, or three times, or even twice that number. Does any one believe that the Continental Congress that declared the independence of our country, or the Convention that framed the present Constitution of the United States, would have manifested all the wisdom which they displayed, or felt all the responsibility which rested on the mind of every member, if those bodies had each consisted of two hundred individuals? He who thinks they would, must have little knowledge of human nature, or the history of the world. We pretend not to say what should be the exact number of members in a well constituted General Assembly of the Presbyterian Church, but we have no hesitation in saying, that it ought not to be half as large as it is likely to be, in that which will next be convened.

We have said so much on the subject of our present number, from a hope that it may possibly have some little influence in satisfying the minds of the members of the next Assembly, that they ought

to do what the last Assembly refused. Many of the remarks which we have submitted, are in substance the same with those which were made and urged, but all in vain, on the floor of the Assembly in May last—particularly by the Moderator of the preceding year, Dr. Fisk, who discussed the subject in a very luminous, and as we thought, powerful and conclusive manner. Why that Assembly decided as they did, if not from the belief that it would prove more favourable to the views and wishes of the majority, in regard to the future, that the Assembly should continue to be presbyterially rather than synodically represented—that it should remain multitudinous rather than become select—we are unable to conjecture, and must leave it to our readers to determine.

Since writing the above, we have seen Dr. Beman's "Review and Vindication, No. I." We remark, that when we commenced the series of papers, of which the foregoing is a part, we supposed it not improbable, that we should meet with something very like what we have begun to receive—strictures and assertions, intended to implicate character, confute our opinions, and invalidate our statements: And we determined that we would not be turned from our general purpose, by any thing of this kind—with the single exception, that if we should be convinced that we had committed an error, we would correct it with as little delay as possible. We have seen nothing as yet to correct; and shall therefore only say farther, at present, that it has always been our intention to reply *in due time*, if others should not do it previously, to every thing militating with our views and reasonings, that should appear plausible in statement or temperate in argument; and to treat every thing of a different character with silent neglect.

Reviews.

As the theatrical campaign for the ensuing winter is about opening in the city where we write, and in all the other cities or towns of the United States where theatres are established, we have thought it very seasonable to publish the following review, extracted from the London Christian Observer, for July last. We have no expectation that on the gay and thoughtless *theatre going throng* it would be likely to have much effect, even if they should read it. But they will not read it,—indeed we are aware that but few of this class ever look into such publications as the Christian Observer and the Christian Advocate. Our address is to those who have yet left some serious sense of religion, and of the value of their immortal souls; and on them we mistake, if this review and the quotations it contains will not produce a powerful impression. A lady who was a patient of the late Dr. Rush, and who had, in her illness, become very thoughtful about her eternal interests, asked him, when she was on the recovery, whether she might not innocently go to the theatre, at least occasionally, to please her husband and other friends— "No, Madam," replied the Doctor, "the theatre is the Devil's ground, and do you keep off of it." This was the truth—*multum in parvo.*

SERMONS ON THE AMUSEMENTS OF THE STAGE. *Preached at St. James's Church, Sheffield. By the Rev. T. Best, A. M. Sheffield*, 1831.

"What harm can there be in

harmless amusement? What more innocent than innocent recreation? What more sober than a sober tragedy? And where can be the immorality of a good moral play?" Something very like this is often heard, with a tautological iteration which takes for granted the very points to be proved, and gives no better reason to show that the deprecated practice is lawful than a gratuitous assumption that it is so. But after all such arguments, it is quite certain that the great body of religious and exemplary persons in every age have instinctively avoided and condemned many of the recreations current in ordinary society, especially play-going, and with a range of prohibition proportioned to their own advancing spirituality of character. This, to say the least, is no hopeful presumption in favour of the litigated indulgences.

It must to a Christian mind be argument sufficient against theatrical amusements—as such amusements ever have been, and are ever likely to be conducted—that 'these things are not of the Father, but of the world.' A higher, a more convincing, a more affecting reason, cannot surely, and needs not be, produced. If any man will gravely argue, that these things are *not* of the world, and are of the Father, it will then be requisite to show by facts that his hypothesis is untenable: but till then we feel inclined to take the matter for granted; for sure we are, that if it is to be decided by the sensibilities of a spiritually-minded man, there will be no difference of opinion. It is only because "all men have not faith," and those who have not, proffer arguments in excuse for their worldliness of spirit, that any question needs be held upon a matter so obvious as the unchristian and demoralizing character of the stage. What it might be under certain supposed circumstances of refinement, which never have practically existed, or are likely to exist, it is unnecessary for us now to discuss. We deal with facts as we find them, and, to all who value supremely their eternal salvation, those facts are abundantly lucid. Men are ashamed to be disciples of Jesus Christ: otherwise there would be little room for any discussion, to prove that our theatrical entertainments are utterly opposed to the spirit of our holy religion.

Still, however, as plausible excuses are currently offered in palliation of this popular immorality, we ought to feel very grateful to those, who, like the author whose work lies before us, have exerted themselves with great zeal and diligence to guard the publick against this insidious snare. Mr. Best has long been honourably distinguished in this cause, in the sphere and neighbourhood of his ministrations; and his labours, as we understand, have, by the blessing of God, been attended with signal success. For about fourteen years, we believe, he has preached an annual sermon on the subject; and his faithful arguments and appeals have attracted great attention in Sheffield, and powerfully tended, it is said, to open the eyes of the publick as to the serious evils of stage entertainments, and to diminish the number of attendants upon them. Several of his discourses have, we believe, been published either as tracts or in the local newspapers; but the present collection is printed with the author's permission by an individual, once much attached to the drama, but who, having been convinced by Mr. Best's arguments, is anxious that they should be brought under the consideration of others who have not yet seriously reflected upon the subject. The publication being thus extorted from the author, not by his own estimate of its value, but impartially, and for the publick benefit, we should receive it with indulgence, if it needed it: but it needs it not, as it is throughout an honest, scriptural, reasonable, and, we may

add, not exaggerated appeal; simple, earnest, convincing, and well worthy of a faithful minister of Jesus Christ.

We proceed to cite a few of the writer's arguments.

The following passage in the first sermon relates to the point which we have above touched upon—namely, the contrariety of the theatre to that spirituality of mind which is an essential part of the Christian character.

"No man can have a good hope that he is going to heaven, unless he has a growing taste and tendency of mind for those things which are to constitute his future employment and happiness. Now, I would not condemn the theatre because it does not promote these feelings, but because it is incompatible with them;—the two things cannot subsist together;—and if any individual, possessing spiritual feelings and heavenly desires, were to attend the theatre, its direct and sure effect would be to deaden and destroy them. In showing that the stage is opposed to spirituality of mind, I would not refer particularly to the injurious effect which would be produced upon the religious feelings by the company—the conversation—the gaiety of the general scene, because the theatre shares this evil with almost every other species of worldly dissipation; but I would refer to the peculiar gratification of the stage—its own proper pleasure.—The mind is powerfully affected by some creation of a vain fancy—the feelings are roused—the passions stimulated—the imagination heated; and during this paroxysm of mental excitement, life is transformed into a dream, and is embellished with various impracticable and unattainable pleasures, and the scenes which are spread before the ardent and youthful mind are as flattering as they are false; and when this intellectual fever subsides, it leaves the mind relaxed—weakened—wearied—unfitted for ordinary employments, and sick of sober realities, and, like an appetite vitiated by highly seasoned food, requiring a constant succession of stimulants; and hence that ardent and insatiable desire after the works of novel-writers, dramatists, and every and any kind of composition which is calculated to pamper and please the imagination, which an attendance on the theatre often excites and always strengthens in young persons; and this desire will be in proportion to the quickness of perception and susceptibility of excitement, which the mind possesses; so that young persons of the greatest intellectual promise are generally the first to feel this pernicious effect of theatrical amusement.

"Here then is another reason why all who truly desire to act consistently with their professed principles, will carefully abstain from such amusements; because their influence is directly opposed to that sobriety and spirituality of mind which the Sacred Scriptures so earnestly enforce, and for the preservation of which the most serious Christian has constant need to watch and pray that he enter not into temptation." pp. 15—17.

The author then specifies several Christian graces; such as humility, contentment, and a forgiving spirit; and shows how directly the stage tends to weaken and destroy them, and to foster the contrary dispositions. The very virtues of the drama, he shows, are anti-christian; so that even the avowedly good man of the play, the moral man, the man who is held up for imitation, is opposed to the Christian character as exhibited in the word of God, and to the image of that Saviour who hath left us an example that we should tread in his steps. The spirit, the maxims, the objects, the motives of the applauded dramatick character are irreconcilable to the mind that was in Christ Jesus, and to the course of his holy life. What then shall we say of the less reputable characters?

In the second sermon, from the text "Fools make a mock at sin," we find many proofs of this proposition in its application to the stage. Will any friend of theatrical amusements undertake to confute the following statement? If he will, our pages shall be open to his reply.

"I fear not to affirm, that it is one main part of the business of the stage 'to make a mock at sin.' Sin is there treated lightly and in jest.—The sacred names of God—the profane oath—the dreadful words 'hell' and 'damnation'—impure allusions—all these are uttered as flippantly and as unscrupulously, as though it were no crime to take God's name in vain—to trifle and sport with eternal punishment, and to defile the imagination.—And are they not heard with gay and careless indifference, if not with applause and admiration?

What can these things mean, but either that sin is not that abominable thing which the Bible describes it to be,—or that God will not require it, or that he hath forgotten, and hideth his face and will never see it? What must be the effect of such scenes, but to familiarize the mind to the thought and practice of sin?—to weaken the sense of its deformity and danger—to break down the remaining scruples—to sear the conscience—and to embolden the hesitating youth to commit it with daring presumption, and with a high hand? It is the sure tendency of the theatre to cause sin to be considered rather as a thing to be laughed at, than as a great and dreadful evil to be constantly hated and feared and fled from." pp. 34, 35.

Nor is this the whole, or the worst; for sin is not only made a mock of, but is gloried in, and especially the sin of licentious profligacy. We shall not sully our pages with proofs; but no man can deny the fact.

The third sermon shows that the theatre is inconsistent with the duty of loving God with all our hearts, and our neighbour as ourselves; of the former part of which it were proof enough that the character of God is holiness,—and of the latter, that the theatre is a destructive engine of vice and immorality.

In the fourth sermon, on the divinely taught prayer, Lead us not into temptation, we find the following passage. Let the frequenter of the play, after reading it, say whether he can continue his accustomed gratification, and yet honestly pray not to be led into temptation.

"There are few dangers so much to be dreaded as those which arise from the opening of a theatre. Were impiety and impurity to appear in all their naked, undisguised, and exceeding sinfulness,—they would be less perilous. But the theatre conceals its mischief and its wickedness under a specious and imposing mask. It seems to offer nothing but harmless entertainment;—it comes with very plausible pretences;—it makes very fair professions;—it is one of those wiles of the devil, in which he has discovered in a peculiar manner, what the Bible calls his 'subtlety.' In these amusements there is much to entice and entrap;—much to excite the tenderest feelings;—much to interest the cultivated mind;—there is every thing of outward decoration, and beauty of language, to catch and to gratify the eye and the ear;—and together with all this, moral lessons and virtuous sentiments are interspersed here and there, which serve to lull and to pacify the conscience. All these circumstances conspire to spread over the theatre a most dangerous fascination. Under all this show of harmless mirth and innocent gratification, however, are concealed the most destructive evils." pp. 63, 64.

We are frequently told of the excellent sentiments inculcated in plays; the scraps of high-toned morality, and magnanimous virtue and exalted sentiment. Mr. Best does not deny this; or that in the motley assemblage at the theatre there are to be found persons of character and good estimation in society. But he justly adds:

"These circumstances, instead of palliating, only increase the evil, and render it much more to be dreaded. Were the sentiments taught on the stage uniformly and unequivocally contrary to the morality of the Bible;—did the frequenters of the theatre consist only of the abandoned and the profligate;—then, this engine of Satan would not be half so successful as it is found to be. In such a case there would be comparatively little need for me to warn the young persons of this congregation against frequenting such a place; you would shun it as you shun the grosser scenes of shameless wickedness, of which you hear and read with unfeigned abhorrence:—but the mixture of a little good with much evil; the interspersing of a few correct sentiments with that mass of moral poison whose only effect can be to call into active exercise the depravity of the heart; the countenance and support of a few estimable, and, as far as worldly virtue goes, excellent persons; all this serves as a lure to draw many to the theatre, who could not otherwise have been persuaded to enter it, and also as an apology to their consciences when they are there; it furnishes a plausible argument to the advocates of the stage, and is employed to sanction and sanctify all the abominable things with which it is connected." pp. 139, 140.

In answer to the charge of profaneness and sporting with sacred things on the stage, it is often replied, that the reprobation or ridi-

cule is not directed against religion or virtue, but only against hypocrisy and mean and odious vices under a sanctified garb. But does not every man of common understanding perceive what is the real, and we scruple not to say meditated, effect of this alleged wholesome reprobation and ridicule. Mr. Best truly describes it:

"I do not mean that God and the Bible, and the awful realities of eternity, are openly and avowedly set at nought, and scorned and insulted. Blessed be God, such is the influence and ascendency which religion has gained in this country, that, perhaps, a large promiscuous assembly could no where be collected, in which this could be done without calling forth a general expression of disgust and reprobation. But, at the theatre, the effect is produced, more indirectly indeed, but not less really. Religion is safely ridiculed under the name of hypocrisy. A preacher of God's word, is, perhaps, exhibited in strong caricature, with affected gravity and absurd grimace. A sermon is delivered in burlesque imitation. A religious character is introduced, for the purpose of being placed in the most ludicrous points of view, and exposed as a person of weak intellect and of pitiable credulity. His conscientiousness and fear of sinning are made contemptible by being displayed only in petty and punctilious scrupulosity. His purity of mind is connected with circumstances of exquisite absurdity. His meekness under insult is made to appear only as mean and unworthy timidity. His simplicity and sincerity of heart are represented as rendering him the dupe of every designer, and the butt for every dart which malice or mirth may choose to throw. And, while he is thus set forth as a laughing-stock, many a scoff and jest is uttered respecting over-righteousness and puritanical zeal. The words 'saint' and 'holy' are used only in sneer and sarcasm. 'Heaven' and 'hell,' and terms of equally awful meaning, are employed with levity and laughter. And thus, while religion in the general is, perhaps, complimented with some unmeaning expression of regard; its sanctity is profaned,—its character is degraded,—its authority and its influence are undermined, and its several parts and its conscientious professors are brought into derision and contempt." pp. 189, 190.

And while religion is thus sneered at, sin is dressed out in colours the most attractive. Can then the moral impression of the scene be doubtful? Some, however, may profess to doubt it; and may adduce their own case in proof that the effect is not so practically evil as is represented. To such persons we fear we must reply with our author, that

"They give a very plain proof that they must have already sustained no small injury; since their moral sensibilities are become so far blunted, as to permit them to witness the scenes and listen to the sentiments, which they must hear and see, at any evening's performance, in any theatre, without feeling with indignant shame, that their better principles had been outraged, and their sense of propriety grossly insulted, and painfully offended." p. 254.

"I might confidently appeal to the recollections of those females who may have formerly frequented the theatre, whether the pleasure which they experienced, on their first attendance, was not often mingled with an involuntary sense of shame, a secret and painful consciousness of impropriety and evil; while, at the same time, through the influence of example and the force of custom;—from want of due consideration, or sufficient firmness of mind;—and perhaps from never having had their attention especially and seriously called to the sinful nature and injurious tendency of such amusements;—they allowed themselves to be present at exhibitions which their consciences condemned; and to be spectators of scenes, and hearers of sentiments, against which the quick sensibilities of a modest and delicate mind so painfully revolted as to cover them with confusion; and which scenes and sentiments they would not, on any consideration, have either ventured to describe and repeat, or endured to hear described and repeated, in private company, or in the society of their personal friends." pp. 262, 263.

Mr. Best states, that the attendance of respectable women at the Sheffield theatre has, he understands, greatly diminished; and we doubt not the effect has been caused in no slight degree by his own indefatigable exertions in pointing out to his flock and fellow-townsmen, the evils of this "innocent amusement." Let him not then be weary in his useful labours. It is very important that while the great body of the ministers of

Christ are occupied for the most part in the general duties of their holy calling, there should be individuals among them, who are devoting much of their thoughts and efforts to some particular point or question. By this division of labour, facts and arguments are accumulated, attention is aroused, zeal is excited, one works for all; and his brethren and the world are benefited by his labours. Thus Mr. Close, by his exertions at Cheltenham, in reference to the evils of the race-course, has forced the subject upon the publick attention in other places: and so of Mr. Herbert Smith's labours for the suppression of Sunday travelling; and in various other instances. We always rejoice in laying before our readers, for the general benefit, the result of such isolated efforts, and in the present instance shall feel thankful if our notice of Mr. Best's volume shall awaken the attention of his brethren to the subject, in places where their exertions might be locally useful.

Literary and Philosophical Intelligence, etc.

The Barometer.—Of the advantage arising from the use of this instrument, on board of ships, for the purpose of denoting approaching changes in the weather, we have been favoured by a scientifick friend with the following communication.—*Nantucket Inquirer.*

Not long since I noticed an article illustrating the use and the importance of the Barometer in foretelling storms. This communication forcibly reminded me of a similar circumstance, related by Arnott in the excellent work on Physics. As the subject is of immense importance to every mariner, and to all concerned in navigation, I forward an extract for insertion. It is more interesting from the fact that the learned author was himself a witness of the sublime scene which he so elegantly portrays, and which, but for the almost miraculous warning of the little tube of mercury, would have left no one to tell the tale.

The day is probably not distant when a Barometer will be considered as essential in the equipments of a voyage as are now the quadrant and the compass. Its indications have for many years afforded to the meteorologist, the most satisfactory prognosticks of the changes of the weather. When adapted to the motion of the sea it is called the Marine Barometer, and differs from that used on shore, in having its tube contracted in one place to a very narrow bore, so as to prevent that sudden rising and falling of the mercury which every motion of the ship would else occasion.

"The sun had just set with placid appearance, closing a beautiful afternoon, and the usual mirth of the evening watch was proceeding, when the captain's order came to prepare with all haste for a storm. The Barometer had begun to fall with appalling rapidity. As yet, the oldest sailors had not perceived even a threatening in the sky, and were surprised at the extent and hurry of the preparations; but the required measures were not completed, when a more awful hurricane burst upon them than the most experienced had ever braved. Nothing could withstand it; the sails already furled and closely bound to the yards, were riven away in tatters; even the bare yards and masts were in great part disabled; and at one time, the whole rigging had nearly fallen by the board. Such, for a few hours, was the mingled roar of the hurricane above, of the waves around, and the incessant peals of thunder, that no human voice could be heard; and, amidst the general consternation, even the trumpet sounded in vain. On the following morning the wind was at rest, but the ship lay upon the yet heaving waves, an unsightly wreck."

Origin of Newspapers.—After the defeat of the Spanish Armada, intended by Philip II. of Spain, for the invasion of England, great interest being excited in every class, which gave rise to a very important invention—that of Newspapers.—Previous to this period, all articles of intelligence had been circulated in manuscript, and all political remarks which the government found itself interested in addressing the people, had issued in the shape of pamphlets. But the peculiar convenience at such a juncture, of uniting these two objects, in a periodical publication, becoming obvious to the ministry, there appeared, some time in the

month of April, 1588, the first number of the English Mercury, a paper resembling the present English Gazette, which must have come out almost daily, since No. 50, the earliest specimen of the work now extant, is dated July 23d, of the same year. This interesting article is preserved in the British Museum.

Dissection in Slave States.—In a prospectus of the South Carolina Medical School, says the London Mechanic's Magazine, we meet with the following passage:—"Some advantages of a peculiar character are connected with this institution, which it may be proper to point out. No place in the United States offers so great opportunities for the acquisition of anatomical knowledge, subjects being obtained among the coloured population in a sufficient number for every purpose, and proper dissections carried on without offending any individual in the community!!"—The coloured population, then, according to the faculty of South Carolina, form no part of their "community." They have no feelings to be respected or offended! They are but blacks, and no more to be regarded than any other beasts of the field. Of a truth, slavery must have a most debasing influence on all around it, when men of a liberal profession can talk thus of beings created with like feelings, affections and rights as themselves. It is singular to think, that notwithstanding the white-skin pride of birth, they should have found out that, after all, a dead black man is quite as good as a dead white man for every purpose of anatomical inquiry—has the same bones and sinews—the same veins and arteries—has the self-same sort of vital fluid—and (perhaps) all but the same sort of—*heart*. Death is, indeed, a great teacher—a mighty leveller of distinctions!

English and American Newspapers.—At a meeting lately held by the London Literary and Scientific Institution, on the subject of the restrictions on the British Press, it was stated in debate that in America, where newspapers are not taxed, 1,555,416 advertisements were inserted in eight newspapers in New York, where 400 English and Irish papers contained, in the same space of time, only 1,105,000—that the twelve New York daily papers contain more advertisements than all the newspapers of England and Ireland—that the numbers issued annually in America is 10,000,000, while in Great Britain it is less than one-tenth of that number. Advertisements which in England cost $17, are inserted in America for about $1.50; and an article which costs annually for advertising in the United States, $28, is liable in England to a charge of $900.—*Boston Telegraph.*

Staunton, (Virginia,) Sept. 9.

A Horn-Snake was killed a few days since in the neighbourhood of this town. We had regarded the existence of such a snake as fabulous; and as others may be under the same impression, a brief description of this one may be acceptable to many. The snake measures nearly six feet in length, and is somewhat slenderly proportioned; its scales are quite hard, and form along the back large dark brown spots set in a broad chain of white: along the sides there is a slight mixture of red. The horn is in the tail, and appears rather insignificant; but when the snake is enraged no doubt it enlarges considerably. This reptile is said to strike over its head, by throwing itself in the form of a hoop. The black man who killed the one just described, says it struck at him in this manner, but missing its aim, the horn entered a stump, and held it fast until he despatched it.—*Spectator.*

Fine Grapes.—A waggon load of delicious Pennsylvania Grapes were exposed for sale in Market street, between Eighth and Ninth, during Friday and Saturday of last week. They were the product of a vineyard of Mr. Amos Garrett, of London Grove Township, Chester County. The vineyard occupies an acre of ground, and has been three years in cultivation. The crop of the present year is the first, but it is liberal, and the grapes are very fine. We are glad to learn that many of our citizens evidenced their satisfaction at this agricultural enterprise, by purchasing liberally of Mr. Garrett, who, we trust, will fully and profitably succeed in rendering his vineyard valuable.

Patrick Henry left in his will the following testimony in favour of the Christian religion. "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."

Parasitick Plant.—There is found growing upon, and firmly united to the roots of the black oak, in this vicinity, a plant, which we are not aware of having seen particularly described by any American botanist. This plant attains the height of about six inches, and the thickness of from half to three quarters of an inch, without leaves, the stalk thickly set with seed vessels, which are two valved, and many seeded, much resembling in

the growth the beech drops, (Monotropa lanuginosa) but larger, and without branches, the colour a pearly white, inclining to yellow. It corresponds in many of its characteristicks, with the Orobanche of England, but is different in many respects; but we are disposed to consider it one of the same family of plants. It is one of the most interesting of all the parasitick plants. When examined it will be found to have united to the root by a granular process, causing an enlargement not unlike the place where a scion is united to the stock, and may fairly be considered a piece of natural grafting.

The root of the oak will be found on examination to be sound and healthy, even to the very point of union. This parasitick plant does not appear to be furnished with any roots of its own, and evidently receives its nourishment from the root of the oak, which ending with the plant gives it a very singular appearance. This would seem an exception to the general rule "that plants do not take upon each other by grafting, unless they belong to the same class and order." Should this come under the observation of any Professor of Botany, who is acquainted with this plant, we should be happy to receive and publish his observations upon it.—*Genesee Farmer.*

A Solar Microscope.—Speaking of the Hartford (Connecticut) Museum, the editor of the Connecticut Mirror, in that city, observes:—"Besides a vast many objects of curiosity and interest, a *Solar Microscope*, which magnifies a million and a half times, has been added to the attractions of the Museum.—By its power, the smallest possible mite is made to assume the appearance of a formidable animal—the finest Flanders lace seems woven of trunks of moderately sized trees, with the bark on—a pigmite upon the most delicate needle, "looks like a rat running up a sign post"—and as for the minute *animalculæ* in vinegar or water, they appear as reptiles of a foot and a half in length, and suggest to the visiter, as he marks their magnified circumgyrations, the idea of immediate self-defence."

The Month of July shines conspicuous in the Annals of Liberty. On the 26th July, 1581, was issued the Edict of the Confederates of the Low Countries, by which they renounced obedience to Philip II. On the 11th of July, 1690, was the battle of the Boyne, where James the 2d was defeated, and lost forever the throne of England. On the 4th of July, 1776, the United States of America declared their independence. On the 14th July, 1789, the Bastile was taken—and on the 27th, 28th, and 29th of July, the Paris Revolution took place, which expelled Charles the Tenth from the throne of France.—*N. Y. Standard.*

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

We are indebted to a friend in Philadelphia, for the following extract of a letter to him, from a member of the Committee of the British and Foreign Bible Society, dated 15th July, 1831. The information it contains will prove highly gratifying, to those who take a lively interest in the wide diffusion of the Holy Scriptures.

"You will be pleased to hear that it is in contemplation, by the British and Foreign Bible Society, soon to send out Mr. Jas. Thompson, their indefatigable agent, to visit the different West India Islands, to promote the circulation of the scriptures amongst the inhabitants, particularly the blacks and people of colour, and it is not improbable that if circumstances be encouraging, he may afterwards visit some parts of South America, Mexico, &c. By the last accounts it seems the Catholicks are about to prepare an edition of the scriptures, as the people are becoming clamorous for a supply. The translation of St. Luke's Gospel is completed in the Mexican dialect, and it is in a state of forwardness in one or two other of the native dialects; so that we are encouraged to believe the work will not be permitted to stand still. A measure has been lately adopted to promote the circulation in the Indian Archipelago, in Siam, and the countries adjoining, through the instrumentality of Mr. Tomlin, who has already effected much in this way, combining prudence with energy in his transactions. Dr. Pinkerton's establishment at Frankfort appears so far to enjoy the smiles of divine providence, and promises to be extensively useful in opening wider fields for circulation in destitute parts of the

European continent, as well amongst Protestants as Catholics. In France there has been a considerable demand for the New Testament, amongst persons emigrating to Algiers, who have been supplied at very low prices. The subject alluded to in my last has given rise to many able defences of the original Constitution of the Bible Society, and its friends feel firm on the question: the association of opponents have not yet agreed on a long expected address in support of their views, and it is understood find it difficult to be of one accord."

CALCUTTA.

(*Concluded from p.* 492.)

In June, 1829, after twelve years' apparently unproductive labour, a native church was at length formed in Calcutta itself, composed of eight members. In 1829–30, that number was increased to sixteen, and subsequently it has advanced to twenty-four.

The following is a statement of the number of native converts baptized, and who have been united to the native churches at Calcutta and Kidderpore, in connexion with the society.

NATIVE CHURCH AT KIDDERPORE.

1823	1	
1823—24 . . .	2	
1824—25 . . .	5	
1825—26 . . .	7	
1826—27 . . .	3	
1827—28 . . .	13	
1828—29 . . .	37	
1829—30 . . .	15	
1830—31 . . .	6	
	—	91

NATIVE CHURCH AT CALCUTTA.

1828—29 . . .	8	
1829—30 . . .	9	
1830—31 . . .	7	
	— 24	
		— 115*

While the labours of the missionaries in preaching the Gospel have been continued with diligence, the education of the native children has engaged a large share of their attention. Several children and young persons who were baptized with their parents on the abovementioned occasion, had been previously, or were afterwards, placed, as their age might be, under Christian tuition—and, indeed, in all the districts and villages in which the gospel has been statedly preached to the natives, they have uniformly endeavoured to establish schools for the benefit of the native children, of whom several hundred, including both sexes, have been usually under Christian instruction. The distribution of the Scriptures and tracts has been carried on to a wide extent, and there is reason to believe with good effect; especially as tending to diminish the veneration of the Hindoos for their own religious system, and promoting a spirit of inquiry among themselves, as to the respective claims of that system and Christianity.

It would require a volume to detail and explain the numerous ways in which missionary operations have exerted a beneficial influence on the general state of society, both European and native, in this and other parts of the East Indies; suffice it to observe that, independently of the direct personal benefit conferred by imparting the knowledge of Christianity to individuals, there can be no doubt that these operations have contributed to give a highly salutary impulse to the minds of the inhabitants—quickening the mental faculties—awakening reflection—stimulating inquiry—directing the attention to the acquisition and circulation of useful knowledge and the promotion of beneficial objects. Many important facts in the recent history of the East Indies, corroborative of the truth of this remark, which, however, we cannot here particularize, will, we doubt not, at once occur to the recollection of our readers. On the present occasion we shall content ourselves by giving the following brief extract, relating exclusively to the native population at Calcutta, taken from a communication lately received from our brethren in that city, dated 15th November, 1830.

"The state of things in Calcutta is more promising than on any former occasion. Nineteen or twenty societies for mental improvement have been established in the Native Town, by the natives themselves. Others meet once or twice a week, discuss various subjects connected with Moral Philosophy, the customs of their own nation, &c." The brethren add, "many respectable natives have professed their belief of the truth of the Christian system."

At an early period of the mission, a society in aid of it was established, called the "Bengal Auxiliary Missionary Society," which has rendered very effective assistance, while the members composing it have been uniformly distinguished by their Christian liberality and zeal. The mission has also received considerable as-

* This number includes the native converts baptized at Rammal-choke, Gungree, Kristnapore, and Taroleah; some of whom having joined the church at Calcutta, and some that at Kidderpore.

sistance from the benevolence of particular individuals, which, under the Divine blessing, has in various ways tended to forward the great object in view. After specifying some of those services, the Committee of the Bengal Society say they cannot speak too highly of those liberal and zealous individuals whose conduct bears so striking a resemblance to the spirit which animated the bosoms of the first disciples of our Lord, and so eminently characterized the best and earliest days of Christianity."*

Such, briefly, are some of the chief grounds for grateful acknowledgments to God, afforded by the more recent history of the Society's mission at Calcutta; where, we rejoiced to know, missionaries from various other Societies also labour, and we are happy to say, harmoniously labour, in different spheres, for the promotion of the same general object. The success with which it has pleased the Almighty to crown their efforts, is, in common with that which has attended the brethren immediately connected with our own Society, calculated to excite feelings of common gratitude and thanksgiving; to stimulate to fervent and persevering prayer for future blessings; to encourage the hope of still greater measures of success, and of the ultimate triumph of the Gospel over ignorance, idolatry, imposture, and every species of superstition and false religion, in those parts of the Eastern world; and eventually over every region of the world itself.

London, 20th April, 1831.

CEYLON.

The Church Missionary Society has seven Missionaries in Ceylon, who have had schools in operation about eight years. They have a press at Nellore, of which the Missionaries say:

"One printing press has been kept in active employment most of the year, on account of the Jaffna Tract Society, the American Missionaries, and our own society: the number of Tracts printed for the Tract Society, as appears from their last report, is 34,947; of Tracts and Catechisms for our American brethren, 6490; and 3650 copies of some of the same work for ourselves; making a total of 45,087 copies, or 629,362 pages printed during the year.

"Very inadequate, as yet, are the works, either of a religious or literary character, printed for the district. A taste for reading in books of both classes is rapidly forming, especially among the rising generation, which it is regarded as very important to promote. It is the anxious desire of our Missionary friends to direct the youths of their charge in the pursuit of useful knowledge; and for this purpose to provide them, as they may be able, with supplies of suitable books in the native language: while the committee of the Tract Society are as desirous to furnish the different classes of the reading population with adequate supplies of religious tracts.

"The district has, for the last two or three years, been largely supplied with parts of the Sacred Volume, in the native language, by the bounty of the British and Foreign Bible Society, through the medium of the Jaffna Branch Society; and with religious tracts, through means of the Jaffna Tract Society.

On the effect of these distributions the Missionaries state—

"By the publications of the Tract Society, heathenism has received a shock, during the year, the effects of which will, it may be hoped, soon be more apparent. The adherents of the system are driven to adopt many different expedients: some, by the exposure which have been made of their sacred mysteries, are greatly enraged, and utter sad imprecations on the unknown informants, who, if they were known, would probably be severely treated: others, influenced by similar feelings, positively assert that the incantations of which we have obtained information are not genuine, and that we have been imposed on: while a great number admit that they are genuine; but, ashamed at the disclosure, and wishing to avoid disgrace, disavow all confidence in them, or profess to have discontinued the use of them."

CAFFRARIA.

Mr. Kay, of the Wesleyan Mission to South Africa, after mentioning the baptism of several natives at Butterworth, says:

"Three of the persons (one man and two women) baptized on this occasion, belong to the class of people to whom the Caffres have given the name of Amafingu, because poor; and poor indeed they are; for excepting those who have become resident on the mission stations, few if any of them can command any kind of property that can be called their own. Most of them are the complete vassals of those who may entertain them, and to this state of servile subjection they submit, for the sake of a mere subsistence. They are, in short, strangers in a strange country, having for years been beaten about by the enemy, and the perpetual wars of the

* Printed Report of the Bengal Auxiliary Missionary Society, for 1829-30.

interior. Ask them respecting their own land, and the place of their nativity, and they almost invariably reply, 'Far, far, far.' That unprecedented numbers of these destitute exiles should have been literally driven into this quarter, by a train of uncontrollable occurrences, at the very time when Christianity was becoming established in the land, and when the Gospel was pushing its way onward, as if to meet them, that a strange variety of circumstances should have attended to scatter such numerous groups of them round our respective stations, and that increasing numbers are now to be found amongst the inhabitants of every mission village in Caffraria, are facts of the most pleasing kind; and facts too in which not only the missionary, but every pious mind, is constrained to recognise the hand and providence of the Most High. But this is not all. They are not merely thrown within the range of missionary operation; but, by a distinguished and remarkable readiness, both to hear and to receive the gospel, they are obviously becoming special objects of missionary attention. Although equally, if not more superstitious than the Caffre, in general they appear to be much less influenced by that sceptical spirit which he so frequently manifests. It is clear that Jehovah, according to one of their own significant figures of speech, is placing them 'under the missionary's wing.' Our stations are evidently becoming their asylums; and I verily believe that the period is not far distant when many of them will be added unto the church of our God.

"Whilst I reminded the candidates, when standing before the congregation, of the goodness and mercy of God, who had brought them out of a distant land, a land of total darkness, who had preserved them in the desert, and kept them alive amongst the dead, who had prevented their falling a prey to the enemy, or perishing in the field, and who had, at length brought them to his 'tabernacle, and to his holy hill,' the tears trickled down their sable cheeks, and the whole assembly was deeply affected. The most distinguished individual amongst them was the son of an Amazizza chief; and a person who would have become a powerful ruler in that tribe, had it not, like many others, been dispersed, and in a great measure destroyed, by the invaders."

OBITUARY.

Died, at the Union Theological Seminary, in Prince Edward County, Virginia, on the third of September, ult., the Rev. John H. Rice, D. D. Professor of Didactick Theology and Ecclesiastical History, in the Seminary. By the death of this eminent man, religion and learning have met with a loss which will not easily be supplied. The American church has numbered among its ministers few that were so highly distinguished for erudition, piety and usefulness as Dr. Rice. The State in which he lived, was probably indebted to no individual more than to him, for exertion and influence in promoting all the interests of knowledge and science; and the Union Theological Seminary unquestionably owed its very existence, and its opening prospects of proving a rich blessing to the whole Christian community, to his persevering zeal and labours—We believe, indeed, that he fell a martyr to his incessant solicitude and exhausting efforts to serve the Seminary, and to promote, in various ways, the cause of pure and undefiled religion. We mourn in his death the loss of a much loved friend and brother; but we must leave to others the delineation of his character and the eulogy of his excellence. He is gone—We are admonished to be prepared to follow him; to "work while it is day—the night cometh when no man can work"—We add from "The Southern Religious Telegraph" the following account of his sickness and death.

"Throughout a sickness of nearly nine months, Dr. Rice had, with various changes in external symptoms, been gradually and steadily declining. By an examination made at his own instance, several extensive strictures were discovered in the bowels, in which, no doubt, the disease originated, and which precluded the possibility of recovery.

"The sickness of this servant of God was attended with great suffering. The disease itself and the highly nervous character which it put on, caused not only much bo-

dily suffering, but great mental depression. Yet to the last, his mind was collected and perfectly itself. Saturday morning he revived from a death-like stupor, and sensible that the hand of death was upon him, he remarked that there were a few things which he wished to say. He then bid those who stood round his bed an affectionate farewell; commending his now deeply afflicted partner to the blessing and protection of heaven; and expressing, with regard to all his friends, an undiminished affection. He spoke about fifteen minutes, and found himself unable to proceed farther. During the day, he said very little, and was evidently in great bodily suffering. This increased towards night. At nine, rousing himself again, he said—"*Mercy is triumphant.*"—The last word died upon his lips—He gasped for a few moments and expired.

"Dr. Rice was born Nov. 28th, 1777. Not yet 54 years of age, there was room to hope that he would long be spared to labour on earth in the cause of his Lord and Master. But he who knows what is best, and who loves the church better than we, had decided otherwise. Our part is to bow with submission to the Divine determination."

COMMUNICATED.

The opposition of man to a religion which would persuade him to consider the end of his being is a mournful shade of his character. Death is ever in the world. Human hopes sink quickly into silence and darkness—each day multitudes enter upon a state of existence which is separate from sense, and where all that is happy must be pure and true. The infidel is not moved by these changes. His sceptical philosophy, while it relieves him from the restraints of virtue, places him beyond the influence of fear. He is the deliberate apologist of the vicious, who in return eagerly embrace his sentiments.

The Christian religion offers proof of its divine origin in the conduct of its disciples. It is a testimony which can never be misunderstood, and which there can be no excuse for rejecting. Though surrounded with crime, and beset like other men by the distractions of life, the believer constantly looks forward to another and a better world; and in those moments which the living seldom realize, he overcomes the natural horror of dissolution, and reposes with humble faith upon the bosom of his Father and his God. Instances of consistent piety are, therefore, to be recorded as parts of this important yet simple testimony. Such an occasion is presented by the recent death of *Charles Chauncey*, the only son of Charles Chauncey, Esq. It was his rare fortune that a view of the past and of the future should alike afford to him sources of unmingled gratification. The mild purity of his life, with the exact discharge of its duties, had given him much tranquil enjoyment, while the successful improvement of talents, which the shrinking modesty of his character could not hide, seemed an assurance that he should accomplish all his hopes. He was, however, soon to die. The rapid progress of a mortal disease brought desolation to many affectionate hearts, but shed a holy calm over his own. Though the approaches of death were attended by sufferings which wasted and enfeebled a frame unable to endure their severity, his mind remained peaceful and clear. The certainty that in a little while he was to be senseless to every thing around him was not appalling. And in passing from the midst of all that could endear life, his prevailing feeling was gratitude to the Power which had permitted him to live, with a trembling confidence in his mercy.

The sorrow of those from whom

he has gone would indeed be bitter, were not the anguish of bereavement soothed, and the cold gloom of the grave lighted up by a bright and pervading hope. So strong is the Christian's consolation, that under circumstances like these, while his heart is wrung with unavailing grief, he feels the more deeply the sufficiency of the faith which he has chosen, and the firmest conviction of its truth.

View of Publick Affairs.

EUROPE.

The latest advices from Europe are from Britain, of the 24th of August, and from France about three days later.

Britain.—The publick affairs of Britain are in a high degree interesting; as the political reforms which have begun to take place, and the spirit which gave rise to them, and which they cherish, will, we doubt not, lead to measures that will give a new aspect both to the religious and civil arrangements of the whole empire—Yet in the month past we have noticed nothing new, of much interest to others than the inhabitants of the British isles. We rather think that the English and French in general, cherish towards each other more friendly feelings at present, than at any other period for centuries past. The Reform Bill is still before Parliament, and recently, it is said, the opposition have gained some advantages. When it will pass, as pass it must, we know not—The people murmur at the delay, but there is real difficulty and much embarrassment in making out the details of the bill—The Commons were unanimous lately in one act—the grant of £100,000 "for her majesty's personal expenses." On this occasion, the queen in person, and in great state, went to the Parliament House. She appears to be a favourite with the nation at large; and if report says true, she is worthy of the love and respect which she commands. We were glad to see that the conduct of the king in raising one of his bastards to a peerage, received the pointed censure of the Christian Observer—The prospect of an unusually good harvest, both in Britain and Ireland, was said to be flattering—Still there is great suffering, especially in the latter island, for want of the necessaries of life; in some places there appears to have been deaths from absolute starvation—The latest accounts state, that there is the prospect at present of the united interference of Britain, France, Austria and Prussia, in favour of the magnanimous Poles. We rather wish the report true than believe it. We are not of the opinion that the government of any of these countries has been really gratified by the late Polish revolution. But a large portion of the subjects of all, have been enthusiasts in its favour, and the governments have learned that the spirit which is abroad renders it unsafe for them wholly to disregard the popular feeling.

France.—The apprehension that the *fête* of the three great days would be productive of disorder, and perhaps of another revolution, which we mentioned last month, has been happily disappointed—The whole celebration was conducted with order, and the result has been highly favourable to the establishment of the government. The king and his ministers appear to have managed the matter with much address. At the time appointed, a few days before the celebration, the Chambers assembled, and were opened with a speech by king Philippe,—his whole family attending—his sons on his right hand, and the queen, with her younger children, in a gallery prepared for her reception. The king was dressed in the uniform of the national guards, and his sons in the uniform of the corps in which they are colonels. The king, it is said, delivered his speech with a firm voice—It is so long, and refers to so many different topicks, that we cannot give it even in epitome. It was most artfully composed, and was received with great acclamation. It did not contain all that the liberals wished, but still it announced so much that was gratifying to them, that they joined in the acclaim. In the part in which he said that the Austrian troops had, at his request, been withdrawn from Italy, he has since been charged with saying *the thing that was not*—and to us it appears that this charge is true. The parts in which he spoke favourably of the Belgic and Polish revolutions, and of "preserving the bonds of friendship which unite France and the United States of America," were hailed by the liberals with great applause—The arrangements for the celebration of the three great days, were made with extreme caution and much prudence—The first day was devoted to mourning—the second to rejoicing—and the third to rewards. A report, on the last day of the celebration, was circulated in Paris—whether got up by the government or not, we cannot say, but it was generally believed—that the Poles had obtained a great victory, in a general battle with their invaders. This had

a wonderful effect, especially on the military—who, in defiling before the king, shouted "long live the brave Poles—long live the Polish revolution"—with the greatest animation. The Chamber of Deputies had a long and animated debate on the reply that should be made to the king's speech. The liberals thought that enough had not been said in favour of Poland; and General La Fayette proposed an amendment to that part of the reply to the speech which related to this point—in which he wished the chamber should express an unequivocal opinion, that the *independence of Poland* ought to be immediately recognised by France. When this was overruled, another member brought forward a modification of the same ideas in different language, and in a softer tone. The debates on these motions produced an excitement of feeling, which proceeded to such a length that all order was destroyed, and it became necessary to adjourn the chamber till the following day. On the following day, however, order and harmony were restored; and eventually the reply to the royal address was carried, much as it had been prepared by the ministry at first—and the ministers, who at one period it was thought must resign, became triumphant, and found themselves sustained by a far larger majority of the chamber than they had dared to expect.

The French fleet, under admiral Roussin, agreeably to his orders, forced its way into the Tagus, and stationed itself with the broadsides of every ship under the quays of Lisbon, and in front of Don Miguel's palace. In this position "the admiral summoned the Portuguese government to accede, within two hours, to all the propositions made, previous to his entrance into the Tagus." These propositions were promptly accepted; and thus the city was saved from bombardment, the tyrant frightened and humbled, the honour of France asserted, and her citizens indemnified. The whole was a most brilliant naval exploit, on the part of the French.—Their fleet passed under the fire of all the Portuguese batteries, with very little loss, and compelled all the Portuguese ships of war in the harbour, consisting of one ship of the line, three large frigates, two sloops and two brigs, to strike their colours.

Shortly after the three great days, a demand was made from Belgium of the stipulated interposition of France, to repel a military invasion of the Dutch. The bearer of the demand reached the palace of king Philippe at midnight—His majesty rose immediately, and gave orders for the equipment and march of the requisite troops; and they were on their way to Belgium in a few hours. The king's two sons had each a command in the detachment, which was entrusted to general Girard, as commander in chief. In the address of the Chamber of Deputies, in reply to the king's speech, the zeal and martial spirit of the French princes on this occasion was warmly commended—The result of this expedition has been fortunate to all the parties concerned—The French troops were about to return to their country at the date of the last accounts, and the state of France was said to be tranquil.

Belgium and Holland.—The king of Holland—taking ground on the alleged nonfulfilment on the part of Belgium of the protocol of the five great powers, as the condition of their independence—declared war against that part of his former dominions—"ordered a solemn meeting of all his people in the churches, to make appeal to the Almighty," and gave the commaand of his army to his son, prince William. The Dutch troops marched into Belgium in four divisions. The Belgians, who had been vaunting of their prowess for several months, so as to be considered as braggarts by all Europe, and had even threatened to drive the Dutch into the sea, came only twice in contact with the Dutch troops, and in both instances acted the part of the most errant cowards—fleeing without fighting, deserting their new made monarch, Leopold, who acted bravely, and even throwing away their arms, that they might not be encumbered in their flight. In a word, their dastardly behaviour has made them the scorn of England and France. They lost, according to the account we have seen, 50 killed, 300 wounded, and about 500 prisoners, and did not kill a single Dutchman. Within about 12 miles of Brussels, the Dutch halted, as the French had arrived in that city; a treaty was commenced which (without any conflict beyond a slight squabble between two small parties) issued in an agreement that the Dutch should evacuate Belgium. This has since taken place, in a manner entirely honourable to the Dutch. It seems to us that the king of Holland had it for his principal object in this war, to humble the Belgians, and to show that he was neither destitute of the means nor the fortitude to make resistance to unlawful claims. We give the address of prince William to his army, as it states truly the principal events of his short campaign.

"*Louvaine, Aug.* 13.

"Brothers in Arms:—You have satisfied my expectations. I trusted to your unflinching courage and bravery. I value the patience with which you have borne all the fatigues and privations which always accompany the neighbourhood of the enemy. Great is your reward; the blessing to our arms is perfect. After a campaign of hardly ten days, we stand in the heart of Belgium. Twice have we measured arms with the

Belgians; first at Hanselt, then near Louvaine, which was sufficient to drive the Belgians to flight. Yesterday and to-day our outposts stood within two hours' march of Brussels, and no Belgic army now exists to hinder our entrance.

The King, my father, has learned with gladness our victory gained at Hanselt. Through me he assures you of his sincere satisfaction with all the troops which have taken part in these and former engagements, and united their efforts to annihilate that army of the Meuse, which was known by the name of Invincible. We have now accomplished our object. We have done what our King and country required of us. We have triumphed over the enemy against whom we went out to battle. With honour we return to our old territory. A numerous army from France rushed into Belgium—their advanced posts touch ours. We retire in consequence of an arrangement which our sovereign has made with the King of the French.

"William, Prince of Orange."

The last accounts state that Brussels was tranquil, and "that a very good understanding had been come to, between the Marshal Girard and the Prince of Orange, as to the proceedings of the two armies."

Spain.—The only article of news, of any importance, which we have noted from Spain, in the month past, is contained in what is said to be a communication in a private letter—that a well appointed army of from 40 to 45 thousand men, was marching, or about to march, for the frontiers of France. The real state of Spain and Portugal seems not to be well understood; we think it is this—that although there is a large number of individuals in both kingdoms who sigh for political freedom, yet the mass—the great majority of the population—are completely under the influence of their priests, and the grossest superstition of the Romish church—are well pleased with their bondage, and wish for no change; and that a change is not likely to be made till forced upon them, or till the people, gradually it should seem, shall become more enlightened.

Austria.—We have little new to report from Austria. It is said that her government has lately interceded for the Poles, but in vain. There is increasing evidence, however, of the deep sympathy of the Hungarians with that oppressed people. It is stated, with apparent truth, that money, provisions, and wine, have lately been sent from Hungary to Warsaw—Such supplies must be most opportune—we wish they may be abundant.

Prussia.—We have had occasion to remark, more than once heretofore, that ever since the invasion of Poland by Russia, the partiality of Prussia to the invaders has been manifest. The truth is, that Prussia shared in the distribution of the ancient Polish territory, when it was dismembered about forty years ago; and should Poland again become an independent power, as we hope and trust she will, Prussia might be obliged to restore what she has long most unrighteously possessed. We well recollect that the eloquent Edmund Burke, who so earnestly anathematized the first French revolution, condemned with equal severity the iniquitous partition of Poland. Within the last month the information has reached us of a formal declaration of Prussia, that she is not, and will not remain *neutral*, in the conflict between the Russians and the Poles. She sets up a strange distinction between neutrality and inactivity,—says she renounces the former, and retains the latter—that is, in plain English, she will afford supplies and protection to the Russians, and withhold them from the Poles; but will not unite her armies with those of Russia for the subjugation of Poland. She pleads, and probably with truth, that she is by treaty obliged to afford assistance to Russia. But there certainly has been an understanding among the great powers since the last French revolution, that there should be no *intervention*, by any of them, in domestic quarrels. Prussia vainly pleads that what she is doing is not an intervention; but it is in fact one of the most effective kind; for the Russians could not carry on their operations against Poland for a single month, without the supplies which Prussia now furnishes: and if France was as near to Poland as she is to Belgium, we do not believe that any thing would restrain her from chastising Prussia, as having infringed the understanding or agreement that there should be no intervention. But something better than this is announced by the last arrivals from Europe, which we have already mentioned under the article Britain—the *intervention* of four great powers in favour of the Poles. We have our fears, nevertheless, that little will be done, besides what the Poles do for themselves.

Poland.—The intense interest taken by the whole civilized world in the affairs of Poland, renders the publick mind alive to every change that takes place in the state and position of the armies, on whose movements and successes, under God, the freedom or the slavery of this country is now hanging in fearful suspense. Hence the publick papers are filled with reports and statements in relation to the military evolutions that take place in the neighbourhood of Warsaw. Yet, on comparing the state and prospects of that city, and indeed of the entire Polish cause, with what they were understood to be a month ago, there has been really no very important change. A great and

decisive battle has been constantly expected, but had not taken place at the date of the last accounts. The main body of the Russian army, in order, we doubt not, to be in a position to receive supplies the more readily from Prussia, sometime since marched up the Vistula on the right bank of that river, and at the distance of about 70 miles from Warsaw, crossed to the left, and, as is stated in the accounts by the last arrivals, had advanced towards the city, but was yet at the distance of full 50 miles. In the mean time, Warsaw is so strongly fortified on all sides, as to be deemed almost impregnable—is provisioned for three or four months, and is said to be extensively undermined, it being the determination of the Poles, in the event of its capture, to blow it up and to perish with their enemies. The Polish army is cantoned partly in Warsaw, and by a connected line of posts up the river, till its advance is near the Russian main army. A number of inconsiderable actions of posts and parties have recently taken place, and a general battle in the plain and open country is expected. Such a battle, it is said, the Polish General in chief wishes to bring on, confident of success; but in case of a defeat, intending to fall back on Warsaw, and make his last defence there. Some reports state that the great battle was hourly expected; but others, with more probability, represent the cautious Russian General, Field Marshal Paskewitch, as desirous and determined, if possible, to wait for an accession to his forces of 25,000 under general Rudiger, who is yet on the right of the Vistula. The only very interesting military exploit that has met our notice in the month past, is that of the Polish general Dembinski. In his incursion into Lithuania, he became surrounded by the Russian forces, and had no other alternative, but either to follow the example of general Gielgud of retreating into Prussia and laying down his arms, or of cutting his way through the enemy's ranks, and thus get back to Warsaw. He adopted the latter heroic alternative and succeeded—he reached Warsaw with 5000 of his army, and has since been appointed governor of the city.

Russia.—We have just seen a new proclamation of the emperor Nicholas, exhorting the Poles to submit to his authority. The proclamation concludes thus—"Return to your duty. Truly abandon all criminal projects—we are still ready to receive you into favour. The paternal disposition which caused us on the 4th of July to take a resolution to pardon, shall still guide our conduct towards you; but only a prompt and unconditional submission can give you a right to it." We suppose that this proclamation has been issued chiefly with a view to do something to propitiate the mediating powers, after refusing to listen to their overtures. We regard it also as evidence that Nicholas is not so confident of the success of his arms, as once he was. He says that all the revolted provinces have returned to their duty—that is, that his troops have suppressed the insurrections. He is greatly distressed for want of money, and cannot find any foreign capitalists that will lend him on *contract;* but he has been able, it is said, to negotiate a *commission loan* in Holland, to the amount of between two and three millions sterling. It appears that the cholera is abating in Russia, and in Europe generally. Its prevalence, however, is still fearful.

From Italy, Greece, and Turkey, we have nothing to report for the present month. Portugal, or rather Don Miguel, has lost another island, St. Michaels.

ASIA.

The following extract from Canton papers, lately received, we give as illustrative of the peculiar views and usages of the Chinese—We think the latter part of the extract might afford a useful lesson to office hunters in our own country.

"Peking.—*Creation of Nobility.*—His Imperial Majesty, having attained his fiftieth year, has bestowed rewards on the younger branches of his Imperial House. In doing so he is actuated by a pious desire of imitating his predecessors on the Imperial throne. On the grandson of King Et-sinwang, he has conferred the title of Duke, supporter of the dynasty, within the eight banners. On the younger brother of the king Meem-min, his majesty has bestowed the title of Duke, supporter of the dynasty outside the eight banners. Other kings and princes of the Imperial House have received some titles; some three-eyed peacocks' feathers; some gold-yellow vests; some, three thousand; some two, and one thousand Taels in silver. There is moreover to be a mitigation of punishment throughout the empire, in favour of persons not convicted of very atrocious crimes.

Volunteers.—An old officer in Ya-nan Province, on hearing lately of the war in Tartary, wrote an express to the Emperor, offering his services, saying that he had been successful on a former occasion against the Emperor's enemies. From another province a similar proposal was also sent express to his Majesty. In both cases he took in very ill part the zeal of his servants, reprimanded them, and handed them over to a court of inquiry. The self-importance, which the volunteers manifest, displeases him. From Yun-nan to Peking, says he, is at least a thousand miles; and from Peking to Cashgar, is another thousand—does the fellow think that the Empire is in such want of officers as to require him to appoint himself? The Court voted that he should be dismissed his Majesty's service; but the Emperor was more merciful: he only took away his nominal rank, and has retained him in his place."

AFRICA.

A serious rebellion has lately broken out in Morocco, against the reigning Emperor. He was endeavouring to collect troops to oppose the rebels, but the accounts state that his enemies were more numerous than his friends, and that it was questionable whether he could retain his crown—The crown and the head usually go together among the Mahomedans.

We perceive there is a project before the publick, we believe in Europe as well as in this country, for colonizing the people of colour that may be liberated, in the neighbourhood of Algiers, under the authority and protection of the French colony there. We think its expediency is more than doubtful; beside other objections, we think the Arabs would soon exterminate any population in their neighbourhood, that could not protect itself by a strong military force.—The following article is extracted from a late English paper.

"Cape Coast Castle, April 16.—Great joy has been evinced of late at Cape Coast by the amicable adjustment of the long-pending dispute with Ashantee, which has for several years tended so much to depress the state of trade in this part of the coast; and there is every reason to hope that the peace which has now been brought about by the exertions of the new Governor, Maclean, will be permanent. A few days ago, an embassy of about 100 persons arrived at Cape Coast Castle from the King of Ashantee, bringing along with them the gold which was demanded as a security, (600 ounces, or about 2,400 currency;) they also brought two hostages along with them—one of them a son of the King's, and the other a near relation; the gold and hostages are to be kept for the space of five years, as a security that the King of the Ashantees will not again disturb the peace of the country by going to war with any of the tribes in our alliance. Messengers have been despatched to call all the neighbouring Chiefs, who are interested in the matter, to a meeting, at which the various articles of the treaty will be finally settled. Though peace has not yet been formally proclaimed, there can be no doubt regarding it, as the gold and hostages are already lodged within the walls of Cape Coast Castle. There has been a bitter outcry among the merchants regarding trade for some months back; but it is now hoped that, as the paths will be open into the interior of the country, matters will take a change. Governor Maclean will gain considerable *eclat* by the speedy settlement of this dispute, so soon after his arrival in the country to the government of the Gold Coast."

AMERICA.

A tempest, or tornado, of almost unexampled violence, has lately been experienced in several of the West India islands. The island of Barbadoes has been entirely desolated, and is represented as one scene of ruin. In the island of St. Domingo, several towns have been almost destroyed, and extensive injury has been sustained in the plantations. Other islands have suffered less, yet considerably; and some have altogether escaped. But on the whole, the loss both of life and property, has probably been greater, than by any previous visitation of the kind, since the islands have been known to Europeans. In the southern part of our own country also, particularly at New Orleans, storms of wind and rain have proved very destructive to property, although but few lives have been lost.

The publick affairs of the southern republicks of our country have not materially changed their aspect since our last report.

United States.—We have felt an unusual mixture of grief and indignation on reading a letter from a gentleman in Georgia to his friend in Philadelphia, of which the following is an extract—we should give the whole if our space would permit.

"*Lawrenceville, September* 17, 1831.

"You have heard, before this, of the second arrest of some of our missionaries and others, by the Georgia Guard, and of their delivery over to the civil authority of this state for trial. They have been tried within the last two or three days, found guilty of residing within the chartered limits of the state, in the occupancy of the Cherokees, without taking an oath of allegiance prescribed by the last Legislature, and sentenced by Judge Clayton, to confinement, AT HARD LABOUR IN THE PENITENTIARY, FOR FOUR YEARS! Eleven respectable white men to be pent up in a prison, with felons, and the most degraded of human beings, for four years, and not the slightest *crime* alleged against them!"

The names of the eleven missionaries are given. Two of them were in the service of the American Board; and one is a Methodist under the direction of the Tennessee Conference. The rest are respectable white men, who have intermarried with Cherokee women. Their only offence is stated in the extract. Is there, we ask, no relief for such oppression? If not, is it not a vain boast, that we are the freest people in the world? And can we look for the smiles and protection of the great Ruler of the universe, while such things can take place under our government, and without a remedy? We do blush and tremble for our country.

An anti-tariff convention is now sitting in Philadelphia. On the subject of discussion in this convention we have not an opinion to give; but it certainly embraces as many men of high talent and general respectability as have probably ever come together in our country, since the formation of the Federal Constitution.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

OCTOBER 1, 1831.

BOARD OF MISSIONS.

As the period is at hand for the regular meetings of the Presbyteries and Synods of our Church, we would respectfully and earnestly request the attention of all those judicatories, which have already opened, or which may be disposed hereafter to open, a correspondence with the Board of Missions of the General Assembly—to one or two of the prominent features of our plan of operations. And we present, as a matter of primary importance, that part of our plan which has reference to the annual appointment, and special duties of *Corresponding Executive Committees on Missions.*

By referring to our annual reports for 1830 and '31, the views of the Board, respecting the appropriate duties and the vital importance of such Committees, may be fully ascertained. From the co-operation of such Committees, wherever they have been properly organized, the Board have already experienced many advantages in conducting their missionary operations in distant parts of the Church. The *efficiency* of Corresponding Committees, depends materially upon their relative *location* and *promptitude.* It is, therefore, highly important that the Committees be small; that the proximity of the members to each other be such, that they may be easily and frequently called together, either for the purpose of considering and recommending to the Board applications for missionary aid, or for locating Missionaries who may be sent to them for specific instructions. It is earnestly hoped, that all Presbyteries, desiring aid from our Board, will promptly attend to the appointment of Committees, and to their semi-annual reports; and that particular pains will be taken at the stated meetings of the Presbyteries, to furnish the Committees with the information necessary, to enable them to present an annual report to the Board, of all the vacancies, and missionary districts, within their bounds,—the amount of aid which may be raised in each towards the support of Missionaries; and, also, the amount of aid which may be required of the Board.

Another subject, to which we would respectfully invite the special attention of the Presbyteries and Synods in correspondence with our Board, is the plan of the Board for *organizing Auxiliaries and raising Funds.*

In accordance with that rigid system of economy which they have adopted, and with the wishes of many of the Churches, the Board have studiously endeavoured to avoid, as far as possible, the expense of special agencies. They have at present but a small number of agents in their service, except such as have agreed to labour for short periods, without any expense to the Board. It is confidently believed, that much, very much, might be accomplished by the Presbyteries, in the revival of old Auxiliaries, the formation of new ones, and the collection of annual subscriptions to the Board, if systematic arrangements should be made at each of their stated meetings, for having the Churches regularly visited, by such of their members as might be induced to engage, for two or three weeks each, in voluntary agencies for this special purpose. We deem it exceedingly important, that a fair experiment of this plan should be made, during the present season. The necessary expenditures of the Board, during the current year, will probably exceed *twenty-five thousand dollars;* and for this amount of funds, the Board are dependent chiefly on remittances from Auxiliary Societies, and the annual

subscriptions of benevolent individuals. A few Presbyteries have pledged themselves to raise within their own bounds, and at their own expense, a specific amount of funds for our treasury; and we cannot but indulge the hope, that many more pledges of this kind will be given, for the aid and encouragement of the Board. At the present time, our treasury is considerably *overdrawn*, in anticipation of the annual collections; and it is desirable that remittances should be made to our treasurer as speedily as possible, after the collections shall have been made.

Increase of Missionary laborers.—We have now before us very many, and very affecting representations of the wide-spread moral desolations of our land, and of the pressing necessities of a great number of the vacancies, and destitute districts of the South and West. So numerous are the applications made to the Board for Missionaries, and so comparatively *few* are the *laborers* at command, that it is utterly impossible to avoid disappointing the hopes and expectations of many, who are daily and anxiously waiting for supplies. While we sincerely sympathize with *all* who experience these disappointments, and deeply regret the inability of the Board to supply, without delay, the wants of the destitute in every section of the Church, it still affords us unmingled satisfaction to announce the fact, that a considerable number of well-qualified and devoted young men will soon be on their way, in the character of Missionaries under the patronage of our Board, to some of the most needy and interesting stations of the West and South. Although *six* of the young gentlemen, who leave our Seminary at Princeton this fall, have devoted themselves to the self-denying and arduous work of Foreign Missions, and a considerable number more have already been engaged by vacant congregations in the middle States, yet we have the pleasing prospect of commissioning *ten* or *twelve*, at least, of those who still remain, for the Southern and Western States. To this number from Princeton, we also have the prospect of adding, shortly, an equal or greater number from other Seminaries, who are chiefly designed for the same section of country. These interesting facts, we trust, will excite our Synods, and Presbyteries, and Agents, and all other friends, to renewed and vigourous efforts, to increase the pecuniary resources of the Board, and otherwise to sustain and encourage them, in their arduous and responsible work. To those whose spiritual necessities remain unsupplied, we can give the most positive assurance, that their affecting entreaties for help have been heard and regarded with the deepest interest, and that no efforts will be spared, on the part of the Board, to meet their necessities, and comply with their requests.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Rev. N. H. Hall's Letter.

The following letter from the Rev. N. H. Hall, pastor of the 1st Presbyterian church in Lexington, (Ky.) addressed to the Corresponding Secretary of the Board of Missions, was received at our office on the 24th ult. and is now published with a view of correcting a somewhat remarkable *mistake* of the writer, in reference to certain *alledged* doings of the Secretary and a "*set of men*," supposed to be the Executive Committee of the Board of Missions.

August 15th, 1831.

Rev. Joshua T. Russell,—You have closed the 2d vol. of the Missionary Reporter and you will therefore please discontinue my subscription to the work and also Samuel E. Hall's.

Your republishing Dr. Wilson's *four propositions, &c.* which contain a *slander* of a serious character against myself, that too, as I suppose, out of the funds contributed to send the Gospel to the destitute and perishing, have determined me and others to withdraw. I do not intend to contribute of my *scanty* means to any establishment, or to the support of any man, or set of men, who would republish and send forth such a fire-brand into the churches. If my suspicions be correct, I would be glad to know the facts

so far as your agency may have been exerted in this matter, as I consider the man who had this second edition issued to be as guilty as the author, and original publisher, and should be subject to the same censure. Was not the missionary interests of the West confided to the churches of the West by compromise, and did you not retain the old Board of Missions in consequence of this compromise? Did you not vote for it, and now is it not passing strange that you should come out in the Missionary Reporter in opposition. The Assembly made this compromise in good faith, not expecting that as soon as they were dissolved, you would come out in opposition to your own act, and use your efforts to defeat the whole design of that body, which was to restore peace to the Western Churches.

We intend, if the Lord permit, to have a convention in November, in Cincinnati, to consider the missionary business, and I humbly pray that God may enable the Churches to rid themselves of those who trouble them. The Western Churches would have been at peace now, but for the intolerant spirit of a *few;* they have produced the present tempest, and the Lord will reward them.

You will discontinue the Reporter to myself and S. E. Hall, and oblige yours,

N. H. Hall.

Mistake corrected.

On the foregoing letter we shall make no *comments*, because we deem it entirely unnecessary—it will speak for itself—and we leave our readers to make their own inferences and remarks.—It contains a charge of a very serious nature. It expressly charges the Corresponding Secretary, and the "set of men," with whom he acts, in appropriating the missionary funds of the church; with having published Dr. Wilson's four propositions, and "that too, as I suppose, out of the funds contributed to send the Gospel to the destitute and perishing"—and these *supposed* breaches of trust, the writer says, "have determined me and others to withdraw." Now, the simple facts of the case are these: The *four propositions* were published in this city by William Morehead—so we learn from the *title page* of the pamphlet itself. The Corresponding Secretary and Executive Committee of the Board of Missions neither published nor "republished" this pamphlet. No missionary funds committed to them have ever been ppropriated to defray the expense of publishing this, or any other document, not immediately connected with their transactions as a Committee on Missions. For ourselves, we know not whether the publisher ever has received a dollar from any man, for issuing this publication, but we do know that he never did, and never will receive a dollar from the Secretary of the Board.

The special *reasons* for re-publishing in the Reporter, the letter of the Board to the *Committee* of the Cincinnati Presbytery, were very distinctly stated in the remarks which preceded the letter; and these reasons, we did then and still do regard as sufficient.

We give the communication of Mr. Hall, and the above correction of his mistake, to the public, because we perceive from the letter that "*others*," besides Mr. H. have acted upon the presumption, that the missionary funds have been misapplied, and under the influence of this utterly erroneous impression, have withdrawn their patronage from our humble periodical.

Resolutions of the Presbytery of Louisville, Ky.

The following resolutions, on the subject of missionary operations in the West, were received a few weeks since, but not in time for our last number. They will be read, no doubt, with interest.

At a called meeting of the Presbytery of Louisville, the subject of missions as referred to the Synods and Presbyteries of the West by the General Assembly, was taken into serious consideration, and after due deliberation and investigation, the Presbytery came to the following decision, viz.

1st. The Presbytery are of opinion that they have nothing to do with the separate action of any voluntary society or societies employed in missionary work, which are not subject to the control, direction and authority of the Presbyterian church in her distinctive capacity.

2d. They have expressed themselves already, at the session of last spring, as being Auxiliary to the Assembly's Board of Missions, and they now consider, that, their natural and constitutional attitude, and do entirely acquiesce in the plan of the Assembly, respecting the Missionary business, as realized and addressed to the churches by the Assembly's Board; which Board they consider the only legitimate organ of that body, in behalf of the Presbyterian churches.

3d. They feel doubtful about trusting the destiny of the missionary work implicitly to the decision of a convention: 1. Because it implies an uncertainty whether the General Assembly, Synods and Presbyteries may not constitutionally assign the direction of the missionary work to bodies of men who are not amenable to our church judicatures. 2. Because it would imply, or seem to imply, that we are not satisfied with the plan of Missions adopted by the General Assembly, and at present carried on successfully by their Board; nevertheless, if there shall be a convention to deliberate upon the subject of Missions, and that method shall be approved by the Synod of Kentucky, we reserve to ourselves the liberty of a full representation in it, and declare it as our mind and judgment that no man shall be our representative in said convention, who shall not pledge himself to be in favor of the Assembly's Board of Missions, and in opposition to resigning the direction of the work of Missions to any body of men which, as such, are not responsible to the authorities of the Presbyterian church, and also in opposition to any intrusion made or attempted to be made upon it, or upon the Presbyterian churches, by any society whatever.

The yeas and nays being called for, the vote stood thus:

Yeas—Joseph Venable, D. Hawthorn, Thomas Paxton, W. W. Laws, John Carr, James Pomeroy, Robert Long, W. H. Alden, Elders. A. Cameron, John Jones, J. L. Marshall, G. W. Ashbridge, James Hawthorn, Ministers.

Nays—M. D. Averille, F. Snowden, Elders. William M. King, John M. Blackburn, Ministers.

ANDREW A. SHANNON, Mod'r.

A true copy,

JAS. HAWTHORN, Clerk pro. tem.

A PLEA IN BEHALF OF ILLINOIS.

From an Agent of the Board in the West.

The tract of country over which I have passed since my last, is one where perhaps there are fewer encouraging circumstances arising from the *present* existence of churches, than any other one, which I have reported, presents. But yet, if we are to be guided, in our estimate of propitious or encouraging circumstances, and the contrary, by the *susceptibility* of occupancy and improvement, I say, that to an individual, who like Paul, would be unwilling to build upon another man's foundation, there is every thing to excite and encourage. The country itself is for the most part inviting—abundance of timber—good water mostly—land generally rolling, though sometimes broken—soil in most places first rate, and in the rest second. Most of the production sof a southern soil are also found here. (Cotton, tobacco, sweet potatoes, &c. &c.) Indeed, to me, in many respects, this part of Illinois would be more inviting than the so much admired prairie land. This section of the state, the Western and Southern range of counties, is not probably so populous as some other parts, but the population is increasing; and the increase is of that character which will be permanent. The emigration *fever* hitherto, has tended strongly to the *upper extremities*, or in other words the northern part of the state has hitherto attracted more attention, &c. than the southern, but it will not be so exclusively any longer. Throughout the whole of the state there is vast room for improvement and cultivation, and much therefore in this part of it. The planting of an enlightened and faithful ministry of the Gospel in this part of the state will be its salvation. And in this view I rejoice that the Board design as soon as possible to occupy it in this manner. Presbyterian ministers can *now* be planted and churches raised; but hereafter the work will be much, much more difficult. What ever is done for this land ought to be done quickly. Delays in almost every thing are *dangerous*, but in this case they will I fear prove fatal. If there were ministers here, many emigrants would be encouraged to come who now go elsewhere, from the circumstance, amongst others, that there are no means of grace, or otherwise no churches of that denomination to which they belong. And besides, if there were ministers here of our church, many who have united with other denominations, from want or absence of their own churches, would return: so that Presbyterian Churches might almost immediately be raised up every where throughout the land.

I think that Christians in coming to this country ought by no means to think of settling in a body, as some have designed or felt disposed to do. Much more good will be accomplished by scattering, or at least by having but two, three or four families together. And in making a settlement of this kind, care should be taken to select a neighbourhood where a church is already organized, or where one could be without difficulty. In this way, families from the east, or from any of the older states, who made the doing of good any part of their design, would accomplish more for the church in this section of country, than by any other method. With one of such families an unmarried Missionary, or even a married one, might

board; and under such a roof any of those devoted females, who desire to come to the country for the sake of teaching in Sabbath Schools, &c. might find an agreeable and pleasant asylum.

APPLICATIONS FOR MISSIONARIES.

In order that our readers, generally, may have some distinct and accurate knowledge of a few of the moral wastes, which exist in different portions of our country—and with a view, also, of rendering obvious, the reason of the painful delays which frequently occur in the arrangements of the Board for supplying the destitute, we present the following extracts from a *few*, out of very many communications on this subject.

New York.

From a member of a Presbytery in the western part of the State.

"I have not time to state minutely the wants of this Presbytery. They are however very great, and on account of the *gracious refreshings* from the Lord, the demand for ministers is greater than it has ever been before. Two churches have recently been organized, and others will soon be formed. Four meeting-houses have just been completed, or will soon be finished; and two of these will be unoccupied by ministers, unless some be sent to us. Four villages, each of which has a house, and is able to support a minister without or with *very* little aid, together with numerous weaker churches, are destitute. Cannot you speedily help this portion of Zion? They do not ask for funds—they will contribute these to the extent of your commissions—but for men. Send us a dozen of men of fair talents, and we will engage to sustain them, without drawing a cent from your treasury."

Pennsylvania.

From a member of a Presbytery in the north part of the State.

"Do make a strong effort to send us two or three young, fluent men, as soon as possible. Only send us the proper men, and they shall be of but little expense to you."

Tennessee.

From a member of a Presbytery in East Tennessee.

"I have now given you a brief view of our vacant churches, to supply which, even partially, would require at least *five* Missionaries. We can hardly hope it will be in your power to send us out this number, yet we trust the Great Head of the Church will enable you to send us out at any rate *three*.

The Churches under our care embrace upwards of 1800 members, and it appears that upwards of *twelve hundred* of these are totally destitute of the ministry. This is certainly very distressing and calls loudly for any supply of ministers you can afford us.

I rejoice greatly, that God has caused, through your instrumentality, so many destitute regions to be supplied, and pray that he may still more and more make your Board a blessing to our churches and the world."

From a member of another Presbytery in Tennessee.

"Many of our churches are extremely feeble and our moral wastes and desolations are very extensive." *Twelve* vacancies are here enumerated, and our correspondent continues, "At all these places there is a present demand for missionary labour.—To afford any thing like an adequate supply would require the aid of at least *four* active, devoted Missionaries."

Indiana.

From an Agent of the Board in this State.

"I wish, Sir, I could give the Board an idea of the country which I saw. It is *long* and *broad* and *its wants are* great. And where the districts are formed, the few Presbyterian people feel greatly desirous of the preached Gospel, and *their need* of help from your Board. Their hopes are now raised and they expect *help*. I beseech the Board, in their name, to grant it, for their sakes, and their children's and the country's."

A pastor of one of the most flourishing churches in Indiana, says:

"I would again renew the cry for help. If it is not furnished soon, it will be too late. I am willing to resign my charge, [for the purpose of engaging exclusively in Missionary labors], if you can send us a man that will suit us."

From nearly all the Middle and Southern States of the Union, petitions of a similar kind, to those just presented, have been received by the Board—and the number of such petitions is rapidly increasing. To aid in the great

work of reclaiming, occupying, and cultivating these extended moral wildernesses, we have indeed the prospect, as we have intimated in a previous article, of sending forth speedily, some *ten* or *twenty* faithful laborers; but alas! alas! "*What are these among so many?*" Are there none who can be spared, from among ourselves? Are there none, in the more favoured sections of our church, now ministering to a *few scores* of people surrounded on every side by christian churches, who are prepared to pass beyond the mountains and proclaim the Gospel to *thousands*, who are literally famishing for the bread of life and entirely beyond the reach of the Gospel sound?—"*Who will go for us, and whom shall we send.*"

REPORTS OF MISSIONARIES.

New York.

From the Rev. Wm. J. Bradford, Aug. 20th, 1831.

Revival in Virgil, N. Y.

About the first of June last, it began to be observable that an unusual solemnity rested upon the minds of some in our assembly. Professors began to feel unusually anxious for a revival of religion. Great freedom was enjoyed at the throne of grace. Prayer was made continually that sinners might be born again, and there appeared to be great searchings of the heart, and deep abasement for past heaviness and short comings in duty in the Church. About that time it was thought proper to hold a protracted meeting, which continued four days, during which much time was spent in prayer and conference, and confessions one to another. Now the stumbling blocks seemed to be removed out of the way of sinners, and the great truths of the Gospel reached their hearts and consciences. The inquiry was soon heard, "What shall we do to be saved." A number desired the prayers of the church. Our meetings for prayer and conference were multiplied & attended byan unusual number, many of whom had been before but seldom seen in our assemblies. And though the excitement has in a great measure subsided, and numbers have in all probability refused the Saviour upon Gospel terms, and grieved away his spirit, we rejoice to inform you that some have hopefully passed from death unto life. Twelve have united with the church, eleven on confession and one by letter, and there are a few that have obtained hopes who have not yet united with any church, some of whom will probably go to churches of other denominations. Whether Christians have been criminally negligent of their duty and thereby shortened this gracious work, we cannot learn till the day when men shall be judged according to their works. While we have reason to be humble before God for our sins, we do I think rejoice that he has not regarded us according to our merit, but according to his rich mercy and the covenant of his grace. Though, in comparison with many instances of special revival in this region, the work among us appears small, yet *great gratitude* is due to the Author of the work of grace, here experienced. And it is hoped, that in view of what has not been done we shall not lose sight of the blessings already enjoyed. The accession to the church is principally from the youth, out of some of the most *influential families* in the society, and will greatly strengthen the church which has hitherto been composed of but a few active members, and those in advanced life.

Our Sabbath School is in a flourishing state. Our Tract and Temperance Societies also are gaining strength, and exerting a healthful influence. We have not yet been able to ascertain the number of farmers that cut down their harvest, without the use, or rather abuse, of ardent spirit, but we are able to say the number is very respectable—many who have opposed the Temperance cause heretofore, it is ascertained, do not furnish their hands with ardent spirits.

The circulation of Tracts, particularly the monthly distribution, and the diffusion of knowledge by means of periodicals, is producing a good effect upon the community.

Progress of a Revival in Knowlesville, New York.

From the Rev. David Page, Aug. 12th, 1831.

I have just completed the second quarter of my labours with the people of Knowlesville and vicinity, since you were pleased to re-appoint me your missionary in February last. The Lord has granted his blessing far beyond what we had ventured to expect. The good work of God, mentioned in my last report, is still in progress among this people. In the latter part of June a four day's meeting was held in this place, which the Lord was pleased to bless with the special presence of the Holy Ghost. Many were turned from the error of their ways to the Lord. The meeting continued seven days with increasing interest. At the close of the meeting; which was on our nation's birth-day, the Lord gave us wonderful manifestations of his presence:

the house seemed to be full of the Holy Ghost, while Christians drew very near to God in pleading for his mercy on sinners. I can form no true estimate of the number of those born again at that meeting; perhaps there were forty; it may be seventy.

The last Sabbath in July was attended with deep solemnity; two were received into this body by letter, and *twenty-five* were admitted to the communion on profession of their faith; and eight of them received baptism the same day. The sacrament of the Lord's Supper was administered to about 140 of God's professing people.

It was one of those scenes in which the Lord is pleased to hold very intimate communion with his children. The spectators seemed to look with wonder, and to say, Behold how these Christians love one another.

The spirit of prayer continues. We have stated meetings for prayer and other religious exercises several times in a week, in different parts of the society. Christians manifest a spirit of union; they love to meet and pray.

Our Sabbath Schools and Bible Classes are in a prosperous condition. God is blessing the children, and has brought some to give themselves away to Jesus Christ. Within about sixteen months past, our number of communicants belonging to this body has increased from 33 to 115.

We expect to see others coming to the Church. We believe the Lord has more people in this place, whom he will soon bring in.

In the north part of the Society, where the people have been entirely free from sectarian influence, the work goes on with a steady hand; the meetings are distinguished for the presence and power of the Holy Ghost; and there is a constant accession to the people of God. On the whole, it may be said, that Christians are engaged in the service of the Lord, and HE is building up his kingdom in this place.

In erecting a house of worship, the people are well united; and we learn from experience, that building a house for God does not of necessity check the work of God's spirit. The expense of the house is $3,000. It is more than we are able; but, as the people are well united, and all do what they can, I trust the society will not be deeply embarassed. It is contemplated to enclose the building before winter.

From Mr. H. HAMILL, dated Black Rock, Erie co, New York, August 16, 1831.

Four day's meeting and revival at Black Rock, N. Y.

In my last I mentioned that there were some pleasing indications of a better state of things among us. Our meetings have been interesting, peculiarly so, ever since the spring has opened upon us, and on Sabbath, three times a day, has the house been well filled, and the audience attentive. But still, with two or three exceptions, there were no conversions. We wanted something to give us an impulse. Christians were praying, sinners were inquiring, but none ready to act upon the subject. It seemed necessary, therefore, that a special effort should be made, something to arouse and rivet the attention, and keep the subject up for days together, before the mind. For one, I have had my heart upon such an effort. I have been endeavouring to prepare the way for it, ever since the month of March. But circumstances prevented until the middle of July. We agreed then, as Christians, although a Gideon's band, compared with our enemies, we agreed to make the effort. Accordingly, a four day's meeting was appointed to commence, Tuesday 21st July—an occurence novel and unique, in the history of this place, and an occurrence, than which scarce any thing could have created more thought, and talk, and feeling, and action, than this has done: all have been awake and our village for once at least, been aroused from its slumber. Friends and enemies have been at work, and at one time it was doubtful which way the scale would turn; and had it not been, that the Lord was on our side, that scale would certainly have turned against us, if we may be permitted to judge from the number and character of our enemies. But blessed be God—the effort has not, as was predicted by opposers, ended in defeat. It has done incalculable good, saving good, to the souls of men. We number about thirty, as subjects of the work, thirty who give evidence of a change of heart, and many yet are serious, some anxiously inquiring. What the result will be, with them, we dare not say, we hope a decision for the Lord. In the number mentioned, are eight or ten heads of families, which you can readily perceive, will give a change to the aspect of the place. You can have no idea of the feeling elicited on this occasion, feeling good and bad. Our meeting, I rejoice to repeat it, has done incalculable good. It has drawn a line of distinction between the righteous and the wicked, and many whom the world had thought were with us, were found to be against us. I hope now, in view of the success that God has given us, that we

shall be able soon to form a little Church, I trust as a monument to his praise.

PENNSYLVANIA.

From Mr. J. TODD, dated, Gibson, Pa. August 31st, 1831.

First fruits of a revival.

The prospects of our little Zion in this place are more encouraging than when I last addressed you. Prior to my last date this church was, and had been for a long time, in a very languishing condition. It resembled very much the barren heath of the desert. If I have been correctly informed, no additions had been received for two years or upwards. But this is not all; the church was losing ground. There was a gradual decrease as to their numbers. A want of unity among professors of religion was producing a most pernicious effect. But thanks be to God he has for three months past been making it manifest that he has not forsaken this vine of his own right hand's planting. The Great Head has been gradually reviving his church. In consequence of this its members are becoming more and more united. They seem to manifest, of late, a greater and still greater anxiety for Zion's welfare. They appear to pray more fervently for the many who are perishing around them, and I am inclined to believe that their prayers in behalf of the impenitent have already been answered in part. One thing is certain, there have been favourable indications among the spiritually dead. A few of the bones of this valley, notwithstanding they are very dry, have been seen to move. In some instances we have seen bone come to his bone and flesh and skin have covered them; and they have had breathed into them the breath of life. The number of dead that have been raised to life, is probably about eight or ten. We are still favoured with the gracious influences of the Holy Spirit. In consequence of this, Christians are more active than they formerly were, and a degree of seriousness is resting on the minds of a number of the impenitent. Since I last reported to you, *sixteen* have been added to this church, eight on certificate and eight on examination. One of them, with her household received the ordinance of baptism. Our last communion season, which was on the 14th of this month, was the most solemn and interesting season that has been enjoyed here for a long time. The meeting house, which will probably hold between three and four hundred persons, was crowded.

We have in this place four Sunday Schools—one in each neighbourhood. The two largest of these schools were organized last spring. The number of scholars belonging to the different schools is not far from eighty; three of the scholars have lately become hopefully pious. I numbered only one of them however among our late converts. Two of them, though they attend one of our schools, belong to a neighbouring congregation. An apparent seriousness is now resting on the minds of three others.

VIRGINIA.

From Mr. H. BROWN, dated Huttonsville, Randolph county, Va. August 6th, 1831.

Tygarts valley, to which my labours are principally confined, is about 28 miles in length, and gradually from one mile to two miles and an half in breadth, and very fertile, though it does not, at this time, support a very dense population. This, here, as well as in the adjacent country, is in part owing to the recent settlement of the country, but more especially to the uncertainty that has hitherto existed about the land titles, and to the occupation of the people; many of them being extensive stockholders. After leaving the valley and descending the mountains, there is not only in this, but also in the surrounding counties an extensive district of country, though somewhat broken by ridges, yet as to fertility of soil, hardly surpassed by any in the western country. It is well watered, and I have no doubt is destined to be the most desirable part of Virginia. Such is its fertility, that the new settlers, who last fall could not more than clear their land, without ploughing it, have this season had very fine crops of wheat.

Whenever a large survey is discovered, about the title of which there is likely to be no dispute, a settlement is soon made.

But you will be anxious to hear of my prospects for usefulness. Since the commencement of my mission I have preached 31 sermons. Visited 28 families. Attended three conference meetings. Distributed about 2000 pages of Tracts—a number of copies of Beecher's Sermons on Intemperance—a few copies of Humphrey on the Sabbath, besides attending prayer meetings, and other duties.

A whole settlement revived.

My field of labour is about 38 miles in length. In which I have seven regular places of preaching; in three of which there are prayer meetings regularly kept up. And it is pleasing to me that I am able to state that the Lord is now smiling upon us in some good degree. Though there is evidently a cloud gathering over the greater part of my bounds, and a few inquiring souls in my neighbourhood, yet at the head of the Monongahela river

where a settlement has been recently made of about 15 families, the outpouring of the spirit has been remarkable. There are not at this time remaining among them more than two grown persons who are not either indulging a hope or very deeply impressed. Here I expect early this fall to organize a church.

Deplorable ignorance.

The ignorance of many of the people among the mountains is truly distressing. In many families they have no book but the Bible, with which all have been supplied by the American Bible Society. But many of those who have it cannot read it. One day after conversing with one individual for a length of time who appeared to be much distressed, and trying to instruct him in the way of salvation; he remarked to some one else "that Mr. B. had been talking to him about Christ, and he did not know who Christ was. Indeed I should despair in cases like this of doing any good if it was not, that God first makes use of me as an instrument in awakening them, and when in this state, they eagerly grasp at every thing that promises comfort, he makes use of me as an instrument in instructing them. A few days since a man of about 35 who cannot read came to me apparently in great distress. He told me that he wanted me to pray for him all I could, for he was a very bad man.

Intemperance voted down.

In the place where the awakening has been, the people without framing any constitution or signing any written agreements have unanimously agreed not to have any thing to do with ardent spirits themselves, nor to attend gatherings where it is, or asssist any man who keeps it. We are also making arrangements in another neighbourhood to form a society.

From Mr. J. Dickey, dated, Haywood, Halifax county, Va. August 5th, 1831.

Though I cannot present such a report of the success of my labours as you receive from some of your Missionaries, still I would mention with thankfulness that the Lord has not left my labours entirely without his blessing. Since writing to you we have received by examination 5 persons into the Church at Harmony, two of whom are colored persons, who appear to give very satisfactory evidence of having experienced a saving work of grace upon their hearts. We expect two members will join us by letter, who had been serious for some time, but made a profession of religion while absent from the neighborhood on a visit. We have had two four days meetings at Harmony, the first of which particularly, had a very favourable influence upon the cause of religion. There were two or three conversions on the last day of the meeting.

At Harmony I have a Bible Class of about 18 members, and in both Harmony and Carmel there is a Sunday School with a library of suitable books. One or other of these schools I have attended almost every Sabbath that I have preached in the neighborhood. The majority of the scholars in the school at Harmony are not able to read. The cause of temperance flourishes in this region. We have a Society at Harmony of more than 50 members. In addition to ours there are four others at no great distance.

From Mr. J. Stoneroad, dated, Morgantown, (Va.) 16th Aug. 1831.

In the vicinity of Stewarttown, there is still more than ordinary attention to the subject of religion. Several cases of deep conviction have lately come to my knowledge—and I still cannot but hope, that the few mercy-drops which have descended upon the neighborhood, are but the delightful preludes to a copious shower. Since my last report 5 more have been added to the church here, on examination. This, it is true, is but a small number; but demands at the same time, the gratitude of every Christian heart. Who can calculate the amount of felicity secured, by the conversion of but 5 immortal souls? Who can cast the mighty sum of misery unaided? The whole number added to the Church since my connection with this Congregation is 27.

REPORTS OF AGENTS.

From the Rev. A. O. Patterlon, dated Pittsburg, Sept. 13th, 1831.

When I last wrote you I hoped that I should be able, by this date, to furnish a full report of my agency thus far, but in this I am disappointed. Sundry reports have been expected from congregations, which I have visited and in which auxiliaries have been formed, which have not come to hand. I will delay my report, however, no longer.

As mentioned in a former letter I entered upon my agency on the 4th of July. The first week was principally employed in preparatory arrangements. I first visited the Presbytery of Redstone.

July 10th, visited the congregation of Mount Pleasant. In this and sundry other congregations it was understood, I believe, in most cases erroneously, that the *subscriptions* taken by brother Anderson were only for *one year*. In such cases I have either revived the old sub-

scription and endeavoured to extend it or formed a new auxiliary as was found most expedient. Here I revived the old consisting of 64 members and $32, and added 7 members and $18 50, making 72 members and $50 50.

13th, Visited Unity, revived the old auxiliary and added $10, making 77 members and $40.

14th, Visited Greensburg.—The session resolved to continue their former subscription of $ 22 and endeavour to extend it. Have not since heard from them.

15th, Had an appointment at Long Run, but owing to harvest engagement, could not obtain a meeting.

16th, Visited Round Hill.—But few out owing to the cause just mentioned. Revived the former subscription which was considered but for one year, to which it was expected additional subscriptions would be made. Number of old subscribers 59, amount $ 29 64, not since heard from.

17th, Visited Sawickly. Revived and extended the former subscription. The amount of the old is not remembered. The present is $37 70.

18th, Visited Brownsville. Organized a new auxiliary, members 35, amount $31 25, with a donation of $ 1 25 from Mrs. McKee.

19th, Visited Dunlaps Creek. Organized a new auxiliary, number of members not known, amount $37 06¼

20th, Visited Laurel Hill. Organized a new auxiliary, members 75, amount of subscription $60 75, with a prospect of increase.

Do. Visited Union Town, added to former subscription, which was $9 50, $5 50 with a donation of $10 by N. Ewing, Esq.

23rd, Visited Georges Creek, added to the old subscription, amounting to $24 62½, $20 15, making $44 77½, number of members not known.

Do. Visited the Tent. Organized a new auxiliary, members 60, amount of subscription $45 25, with a donation by Mr. J. K. Duncan of $5.

On the 28th, reached the Presbytery of Steubenville.

31st, Visited Crab Apple. Obtained a subscription of $65 50, which in connexion with a former subscription amounts to nearly $100—say $95.

Do. St. Clairsville. Organized a new auxiliary, amount $36, with prospect of increase, number of members not ascertained.

August 1, Visited Morristown. But few out. They have an auxiliary and resolved to do what they can for your Board.

2nd, Visited Wheeling, was advised not to attempt any thing there at present.

3rd, Mount Pleasant Ohio. Organized a new auxiliary, amount $21 50.

4th, Beach Spring. Organized a new auxiliary, amount between 50 and 60, say $55.

Do. Cadiz, extended the old subscription amount not known.

5th, Bloomfield. Organized a new auxiliary, amount $14, a small congregation.

6th, Centre. The people failed to attend.

Do. Ridge, appointment not made.

7th, Cross Creek, Washington Presbytery, new auxiliary amount $64. They expect to make it $100.

9th, Island Creek, appointment not announced.

10th, Richmond, new aux. members 29, amount $19 62½, will be increased.

Do. Annapolis, new auxiliary, members 25, amount, 18 75, will be increased.

11th, Two Ridges, new auxiliary, amt. not ascertained, say $40.

Do. Rockhill. Per Rev. Joseph Anderson, missionary, new auxiliary—members 15, amount $9 75.

14th, Cross Roads, Washington Presbytery, amount subscribed $50, will probably be increased.

Presbytery of Ohio.

19th, Visited Lebanon. Organized a new auxiliary, amount not ascertained.

20th, Williamsport. Organized a new auxiliary—members 45, amount $39 50.

21st, Bethel, added to former subscription, $40 12½, will be increased. Bethel will probably make $70.

22nd, Prevented by rain from reaching Hopewell.

23d, Sharan, new auxiliary—amount $15 50, members 32—infant church.

24th, Montours. People failed to attend on account of rain.

25th, Had an appointment at Highland, which I found was not announced. In the congregations of Highland, Center, Cannonsburg and Millers run, quarterly collections are taken up for missionary purposes. From each of these congregations the Board may expect to receive from $25 to $30 annually.

26th, Had an appointment at Pine creek, which was not announced.

27th, Visited Allegheny church. Organized a new auxiliary—members 45, amount $73 40.

Do. 2d church Pittsburg. Extended the former subscription—amount not known.

30th, Visited Chartiers and found the appointment had failed.

Sept. 1. Attended a missionary convention in this place.

3d. Visited Rehoboth, Redstone Presbytery, where I could not obtain an appointment when in that Presbytery, ad-

ditional subscription obtained—amount not ascertained.

6th. Forwarded a 2nd appointment to LongRun but found it was not announced, They engage to pay $40 annually.

7th. Byards Town—new auxiliary formed—amount not ascertained.

8th and 9th. Prevented from travelling by the failure of my horse, &c.

10th. Visited Montours—new auxiliary, amount not ascertained.

11th. Racoon—new auxiliary formed. It being the Sabbath they were unwilling that subscriptions should be taken, but the session engaged to attend to it as soon as practicable.

12th. Chartiers—addedto a recent subscription of $50, $13 40, making $63 40.

Sessions of the Richland Presbytery.

JEROMEVILLE, Wayne co. O.
Sep. 16th, 1831.

In considering the recommendation of the last General Assembly to the Synods and Presbyteries in the Valley of the Mississippi, on the subject of conducting Domestic Missions in the Western States, the Presbytery voted, to adopt the following resolutions, as expressing their views and determination, viz: *Resolved*,

1. That, in the opinion of this Presbytery, as we want but one General Assembly for the Presbyterian Church in these United States; so, we want but one Board for conducting Domestic Missions within its pale— and that Board to be directly under the control and supervision of the General Assembly, according to the constitution of our church.

2. That, in the opinion of this Presbytery, the Board of Missions, since its reorganization in 1828, has conducted with an energy and wisdom, entitling it to our continued confidence, and by its rapid and annually extending operations, has clearly shown, that were all the Presbyteries and churches of our denominaton to unite in cordially adopting its plans, this Board would be abundantly competent to carry on all the Missionary operations within our Church.

3. This Presbytery is more and more deeply convinced, that the operations of the American Home Missionary Society, in its distinctive, independant character, within the Presbyterian Church, are unconstitutional; and both injurious to the peace, and dangerous to the purity of the same.—This Presbytery as early as April 1829, expressed their sentiments mildly, in a communication, by them, to the Home Missionary Institution, declining any further connexion therewith, announcing their intention hereafter to seek missionary aid from the Board of the General Assembly.—Among other reasons the following were then offered, viz. "We consider the Board of Missions of the General Assembly as our natural organ for Missionary operations. —We desire the Board of Missions of the General Assembly to continue and increase its activity: and this it cannot do without the co-operation of the churches under the supervision of the General Assembly; therefore, we consider it our duty and wisdom to act through that channel. Further, from the relative position taken by the American Home Missionary Society and Board of the Assembly, the adhesion of a part of the Presbyterian churches to the Home Missionary Society, would produce *disunion* and *discord* in the body to which we are attached.— We have vowed to study the peace of the church to which we belong, and we feel ourselves bound by our vows, and even if by amalgamation with Christians of *other denominations*, in domestic missions, an increase of harmony might be brought about among different denominations; we would consider this a poor compensation for the breaking up of *sisterly affections*, and cordial co-operations in our *own church*. We believe that the bond of peace, among different denominations, is more likely to be strengthened by harmonious and friendly *separate action*, than by commingled operations in the work of Missions."— Eighteen months later, viz: in September, 1830, stronger language was deemed necessary, as appears from the following extract of part of a resolution adopted then on the same subject, viz. "This Presbytery feel also, that they are called, from the circumstances of the times, to express their decided disapprobation of the attempts made, and making in various quarters, to produce an amalgamation of the Assembly's Board of Missions with the A. H. M. Society; a measure which this Presbytery would deprecate, as a violation of both the spirit and letter of our well devised form of church government, upon which, so many inroads have already been made, that it has, in viewofthisPresbytery, becomeindispensably necessary for all that wish to preserve inviolate the principles and governmentof thePresbyterianChurch, to take a decided and open stand in their maintenance, and in openly disapproving of all such measures as tend to weaken and impair the soundness of the one, or the efficacy of the other: such, it is believed, is the tendency of the operations of the Home Missionary Society, in its distinctive, independent, non-ecclesiastical character, within the Presbyterian Church." And we do, now, consider the course and conduct of that voluntary institution, as of-

fensively intrusive; and that it already exercises an *extensive patronage*, baneful to the character and true interests of the Presbyterian Church. Therefore resolved,

4. That it is the determination of this Presbytery to adhere exclusively to the Assembly's Board of Missions, and steadfastly to oppose every other organization for conducting missions within our Church.

5. That therefore, this Presbytery will send delegates to the Convention to meet at Cincinnati, on the 23d of November next, on the principles proposed by the West Lexington Presbytery, to carry into effect the above 4th resolution; by which the delegates from this Presbytery are to be governed in deliberating and voting in said Convention.

6. That we cordially accede to the proposal for observing the first Thursday of November next, as a day of fasting and prayer in our churches, on account, not only of the "collisions" arising from separate missionary operations, but also, and especially, on account of the prevalence and propagation of doctrinal sentiments within the Presbyterian Church, at variance, as we believe, with the plain and obvious sense of our standards, and in violation of solemn vows to maintain the same.

JOHN M'KINNEY, Moderator.
HENRY HERVEY, Clerk.

MISCELLANEOUS.

CHRISTIAN EXPERIENCE.

The following letter was very recently addressed by a young gentleman in the country at no great distance from Philadelphia, to an aged friend and relative in the city. We have been permitted to copy it; thinking as we do that it exhibits, in a style of peculiar simplicity, the genuine workings of a mind, with which God has been graciously dealing, by the influences of his Holy Spirit.

Sept. 20th, 1831.

My dear Uncle. It has occurred to me to be at this time in a peculiar manner my duty to write to you; though I have had some striving within my own mind about it: yet I have determined to write without delay, though I may still say it with trembling, lest what I have to say may produce in you expectations to be disappointed.

There is one piece of information to communicate, which I know will be gratifying to your heart—It is that through this district of country there has been and is a revival of religion. The churches around are at the distance of six miles apart in each direction; and in most of them there have been meetings for preaching for four days in succession, with greater or less results—In one of the latest, there are said to have been more than three hundred converts.

There was also a meeting held in this congregation. Now, my design in writing, is just freely to relate to you what has passed in my own thoughts and feelings on this subject; which is what I have never attempted before, because when I was not quite hard and felt the most, I was ashamed and afraid—besides listening to the devil, that it would do as well at some other time—The will was never brought deliberately to choose what God has chosen "*now.*" While things were continuing thus, the sensibility which I had upon this subject was gradually wearing away. On the Sunday preceding the meeting at this church, it occurred to me that now most likely, I should see what I had wished long since to see, a revival of religion fairly before my own eyes. Then the surmise came into my mind, that if I should pass through such a season without being saved, I should never have another feeling on the subject.

This thought continued in my mind, and led me to determine to give all attention. But I *felt* nothing; my heart was hard, though I wished it to *feel.* I wanted to pray, but could not. But still I wondered that I was not distressed. This one thought was firmly fixed in my mind,—the infallible certainty of a judgment, and of eternal happiness or misery. So I continued, as the days of meeting were passing on.—I watched myself closely; saw others going forward to be prayed for, but dared not do this. It then came to me like a reality, that I had neglected until my day was gone, and that now there was no longer any hope. But then I knew, though this was to be feared, yet that the devil often uses it most cruelly—that I must leave this matter entirely with God, and only cry to him, and resolve in his strength, if he grant any influence of his spirit never to resist it. The last day of the meeting came, and the line was soon to be drawn, and my side would quickly be determined. I dreaded the close of the meeting—but the hour came, it could not be delayed. The last words were spoken, and the people were departing.—I walked out, not overwhelmed, but mournful, and cast a sad look around on the people, and felt that I was an outcast—I cannot describe the sensation. Thought I was ready, but then I could not repent of myself.—If I only had that, then I thought I might be saved by Christ.

On the following Sunday, I felt something like an intimation that God was willing to be gracious, which moved me in a manner very unlike any thing I had felt before. My heart seemed sinking within me. Still the command was "repent." We had a sermon in——— on the discourse of Christ with Nicodemus. The whole of this appeared to me as in the light of day. In the evening the idea was suggested that I was in some degree repenting, and that the command was, go to the Saviour without delay. I remembered the promises "ask and ye shall receive seek and ye shall find; knock and it shall be opened unto you: and those that seek me early shall find me." Now, as far as consciousness testifies, I immediately embraced these promises, and with all the powers of the soul freely threw myself into the arms of the Saviour—and prayed for deeper repentance, and stronger faith: and this was repeated again, on going to bed at night. For the next day, and the two following, I felt at peace, but still desiring further light. Every thing seemed *new*—I was much inclined to talk freely.—I thought of home,—and wished to be with my sister. Still, however, I feared to be at rest, and often the question came into my mind, whether this were really all of God, or merely delusion—and then I went into an argument with myself, first on the one side, and then on the other. Presently, however, this feeling or influence seemed to me visibly departing—I tried to hold it—it was gone. All was darkness; and fear was coming with it, and this torturing reflection, that I deserved none of that mercy which I had so long trifled with.—I dreaded a return to indifference, as I well knew the consequence. I was almost ready to despair; but I remembered that "God's arm was not shortened that it could not save;" and I determined never to cease from striving: but even this, I knew was what I would not be able to do of myself. This continued to be my state, with little variation, for more than a week. Often did I long for an opportunity to converse with you;—but before that would be in my power, something else must be done. We had an excellent man here Mr.——— I listened with great interest to his preaching, and likewise had an opportunity of talking with him, and with several other Christians—Nothing they said, however, gave me much encouragement—It was only "strive" "seek" "ask," "knock."—That I was ready to do; and for the few days past, this darkness has been breaking away and in its place, a calm assurance has been succeeding. But still I would not be too confident, nor rest at ease without seeking more grace. I will stop here, though this is not the half that I might tell you. I have written this to have your counsel, if you should find time to write; but if not, pray for me—for this I feel would be more than a host. One more reflection. I know that the tree must be known by its fruits, and if this change be genuine, there will soon be trials for me to go through, which will thoroughly test it.

Labours and self-denials of a Missionary of the Board, in New-York.

I engaged with this people for one year, for the small sum of one hundred dollars, and what I could obtain from the Missionary Society. The year is at an end, and I have received nearly the hundred dollars from the society here, and $87½ from your Board. The society here has also furnished me with some few necessaries of life.

But I have lived, for the year past, as I am sure but few ministers would be willing to live.

My labours have been abundant, and God only knows how I have been supported under them. My health has been poor, generally; but I have been able to labour almost incessantly. The house in which I have lived for a considerable part of the time, with a wife in very delicate health, was erected for a shop, for the wheel-wright business, and has only a temporary partition through the middle; rough and loose floors; no plastering; temporary doors; a poor half-built chimney; and the inconsiderable parts of three windows. The bed on which we reposed, consists mostly of straw. The benevolence of the people however, supplied us with seven pounds of feathers; which, in a tolerably good tick, which I bought at the store, we spread over our straw, and on it we have often slept comfortably, and I trust thankfully. When we were visited by our friends, whom we would have been glad to have entertained through the night, we were under the necessity of having them lodge with our friends in the neighbourhood; for the above mentioned bed, was our *only* one. Our household furniture in short, has been very inconsiderable.—Although the people agreed to supply us with our provisions, mostly, I have been obliged, *generally*, to tell them when we were in want of flour, meat, sugar, &c. Doubtless you are well aware of the unpleasantness of going around, beggar-like, to tell the people, when you are hungry, and what you want.—The above will give you a *true* idea of our manner of living the year past, in this place.

Old fashioned preaching.

A Missionary in Pennsylvania says "I preach that Christ magnified the law and made it honorable" and, that, by answering its demands on the redeemed sinner. If the sufferings of Christ were something else than the penalty of the law, what was it? If it was not our sins (that is, the penalty due to them) that "He bare in his own body on the tree," What did he bare? If he did not "redeem us from the curse of the law," by "being made a curse for us," How did he do it? And what is the curse of the law but its penalty? Indeed if our iniquities were not laid on him, it seems to me they must be laid on us, and if so our preaching is vain and our faith is vain. I have not sagacity sufficient to discover how the law can be honored, by an innocent person's suffering what it never demanded.

But perhaps those minds which are not shackled by any 'frame-work of faith' have made this discovery.

I am willing to remain in the "old fashioned" doctrine of the vicarious atonement, and I can venture also to invite sinners to place their confidence here.

Account of Money received by the Board of Education of the General Assembly of the Presbyterian Church, collections of the Rev. Joseph Mahon, (Agent of the Board,) since May last 1831,—in the following places.

From Gettysburg,	7 22
Mrs. Nesbit,	1 00
Collection at M. Spring,	7 37
Newville,	3 50
Green Castle,	20 00
Waynesburg,	25 89
Quincey	7 75
Mercersburg,	23 37
Shippensburg,	26 75
Lower Congre'n of Tuscarora,	31 00
Lewistown,	11 85
Little Valley,	15 00
Kishacoquillas,	1 00
Upper Cong. of Penns Valley,	32 00
Lower do do do	71 37
Bellefonte,	80 50
Spruce Creek,	15 50
Licking Valley,	5 00
Alexandria,	31 60
Huntingdon,	79 37
Shirleysburg,	2 00
Shade Gap,	75 62
Upper Congre'n of Path valley,	11 82
Roxbury,	3 00
An individual,	49
	$590 00

JOSEPH B. MITCHELL, *Treasurer,*
No. 200, South Fourth Street, Philadelphia.

APPOINTMENTS.

From the 20th of August, to the 20th of Sept.

Rev. Jos. Wilson for one year, to Greenbush, N. Y.

Rev. Jesse Rankin for one year, to Fellenburg and vicinity, N. C.

Rev. T. Gallaudet, for one year, to Russelville and vicinity, Ky.

Rev. Jas. Coe, for one year, one-third of his time, in Miami Co. Ohio.

Rev. J. H. Wallace for one year to Christiansburg, Virginia.

RE-APPOINTMENTS.

Rev. J. Pitkin for one year, to Stillwell, Dresden and Muskingum settlements, O.

Rev. P. Monfort, for one year, to Hancock, Co. Ohio.

Rev. W. Sickles, for one year, to Rushville and vicinity, Ind.

Rev. S. Scovel, for 1 year to Lawrenceburg and vicinity, Ind.

Rev. Thos. Barr for 6 mo. in destitute settlements under the direction of the Cor. Ex. Committee at Cincinnati, Ohio.

Rev. J. S. Thompson for one year, at Providence Congregation and Park, Montgomery and Putnam co. Ind.

Rev. S. H. M'Nutt, for one year to Shiloh Church and vacancies in Park Co. Ind.

Rev. S. B. Smith, for one year, to Greenville and Shoal creek, Ill.

Rev. Isaac Purkis, for one year, to La Prairie and vicinity near Montreal Lower Canada.

Rev. Enoch Bouton, for one year to Darwin and vicinity, Ill.

Rev. J. S. Weaver, for one year, to Bellbrook and vicinity Green Co. O.

Mr. John Gloucester for 6 mo. to the 2nd African Presbyterian Church, Philadelphia.

Rev. A. O. Hubbard, for 6 mo. to Morrisville and vicinity Pa.

LETTERS RECEIVED

From 20th August, to 20th Sept.

J. Lewars, and W. B. Sloan, N.J., J. R. Moreland, Ind. S. Cowles, O., J. M. Ellis, Ill., H. Wilson Pa., B.R. Kile Ky. J. Hutchison Ky., F. Chipman N. J, S. M. Williamson, Tenn., J. Stoneroad, 2 Va., W. B. Sprague and J. N. Campbell, N. Y., I. P. Kendrick, O., A. Hamilton, Ky., H. Hamil, N. Y., N. H. Hall, Ky., C. Cist, 2, O., J. D. Matthews, 2, N. J., A. Clark, Pa., S. Royer, Pa., H. Catlin, N.Y., T. Phillips, O., J. L. Wilson, O., W. Jones, D. C., J. D. Paxton, Ky., J. Dinsmore, Pa., J. Stone, N. Y., A. McDonald, Ga., W. Foulke, O., J. Burbank, N. Y., R. H. Lilly, 2, N. J., I. Bennett, Ill., S. Galbraith, Pa., A. McKindley, Pa., J. McKinney, O., S. Sturgeon, Pa., S. Van Rensselaer, N. Y., S. L.

Governeur. N. Y., J. Witherspoon, N. C., C. Forbes, N. J., J. Culbertson, O., N. Harned, Pa., F. A. Strale, and others, Great Bend, Pa., J. Anderson, O., M. Day, N. J Elders, Finley, O., S. Scovel, Ind., W. J Bradford, N. Y., J. H. Gillespie, Ala., J Hillyer, Ky., H. Patten, Tenn., J. T. Ramsey, D. C., T. Barr, O., G. Walton, Geo., W. Jones, O., W. Gray, O., D. V. McLean, O., F. W. Morford, N. J., J. H. Walker, N. Y., C. C. Beatty, O., T. Gallaudet, Ky., L. Phillips, N. Y., A. Hamilton, O., H. Hervey, O., J. Prout, Ala., S. J. Miller, O., J. S. & I. Thomson, Ind., J. Culbertson, O., I. Purkis, L. C., E. Bascom, N. J., S. H. Crane, O., S. B. Smith, O, J. S, Palmer, N. Y., J. McMaster, S. C., J. H. Weakley, Ala., H. McKitrick, O., T. W. Bascott, S. C., G. M. Kendall, Pa., J. Robinett, Pa., P. J. Sparrow, N. C., W. K. Stewart, Ill., I. Reed, Ind., E. W. Carothers, N. C., J. H. Logan, Ky., A. O. Patterson, 2, Pa., G. S. Boardman, N. Y., S. King, Pa., E. Bouton, Ill., A. Buck, N. Y., W. C. Blair, Lou., J. Wilson, N. Y., P. Dean, O., F. H. T. Gaines, Tenn., F. Peck, Ala., W. Wallace, O., R. H. Gillett, N. Y., D. Stork, N. C., J. Smith, Va. A. Hamilton, Pa., L. G. Bell, Tenn., A. D. Montgomery, Va., N. Murray, Pa., J. F. Price, Ky., J. Montgomery, Ill. J. S. Galloway, O., I. Chase, N. Y., J. Dufour, Ind.

NEW AUXILIARIES.

Rock Hill, O., Flemingsburg, Ky., Falmouth, Pendleton co. Ky., Salem, Pendleton co. Ky., Naples, N. Y., Brownsville, Pa., Laurel Hill, Pa., The Tent, Pa., Mount Pleasant, O., Beach Spring. O. Bloomfield, O., Cross Creek, Pa., Richmond, O., Annapolis, O, Two Ridges. Pa., Rockhill, Pa., Lebanon, Pa., Williamsport, Pa., Sharon, Pa., Allegheny, Pa., Bayards Town, Pa. Total 468.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of August, to the 20th of Sept., 1831.

Abington, Pa. Auxiliary Society, per Rev. R. Steel. - - - - - - $30 00
Albany, N. Y. from members of the 2nd Presbyterian Church, per C. B. Webb, Treasurer. - - - - - - - - - - - 100 00
Annapolis, Ohio, donation from Alex. Patterson, through Rev. R. Henry and A. O. Patterson, per S. Thompson, Treasurer. - - - - - 50
Allegheny Town, Pa. Congregation, J. Brown, a member, per S. Thompson, Tr. 10 00
do. other members, do. - - 4 00
Buffalo, N. Y. Aux. Soc. per Rev. Dr. Skinner, - - - - - - - 9 50
Bethel Church, Ky. donation from Colin Duncan, Esq. per Rev. R. Marshall, per D. A. Sayre, - - - - - - - - - 33 33
Brownsville Congregation, donation from Mrs. M'Kee, by A. O. Patterson, per S. Thompson, Treasurer, - - - - - 1 25
Bethel Congregation, Aux. Soc. Jn. M'Cown, for ensuing year, per S. Thompson, Tr. 50
Charleston, Saratoga co. N Y. donation from H. B. - - - - - - - 50
Coles co. Ill. donation from a friend to Missions, per Rev. Isaac Bennett, - 5 00
Elizabeth and Berea Churches, Ia coll'n at Communion season, per Rev. S. Scovel, 12 50
Elizabeth Town, do. do. do. 6 00
Ebenezer Congre'n. per S. Thompson, Trea. - - - - - - - - 9 00
Erie Congre'n. Pa. from treasurer, by Rev. J. Eaton, per S. Thompson, Trea. 16 00
East Hopewell, O. Aux. Soc. by Rev. I. Barr, per John Cunningham, Trea. 1 25
Flemingsburg Ky. donation from Capt. R. Andrews, per Rev. A. Hamilton, 1 00
Fayetteville, N. C. from the Presbytery of Fayetteville, per D. M'Diarmed, Tr. 251 48
Greenville, N. J. from Gabriel Green, per Rev. Dr. Green, - - - - - 3 00
Greensborough, Guilford co. N. C. Alamance church aux. soc. per E. W. Caruthers, 4 00
Greensburgh aux. soc. per J. Brady, Esq. and A. O. Patterson, per S. T. Tr. 16 10
Henderson, Ky. aux. soc. by J. Baldwin, per Rev. A. Hamilton, - - - - 11 50
Hanover, Morris co. N. J. Female Cent Society, per Dr. Green, - - - - 12 00
Lawrenceburg, Ind. collection at communion season, per Rev. S. Scovel, - 4 00
Longsrun, O Presbyterian Congregation, per C. Vallandingham, Trea. - - 17 50
Lexington Presbytery, Va. per J. Cowan, Trea. - - - - - - - 50 00
Laurel Hill Congre'n, four members aux. soc. for ensuing year, Rev. J Guthrie, per A. O. Patterson, and S. Thompson, Trea. - 5 00
do David M. Sharard, do - 2 00
do Alex. Moreland, do - 1 00
do Jas. Curry, do 50
Louisville, Ky. from the Young Men's Mission'y Soc. per Rev. J. F. Price, - 50 00
Mulberry, Ky. aux. soc. by J. Venable, per A. Hamilton, - - - - - 5 00
Mount Heron, do Rev. J. Jones, do - - - - - - 5 00
Middle Octorara, Pa. aux. soc. per Dr. Ely, - - - - - - - - 23 75
donation from Mr. John Brower, per do. - - - 2 00

Mount Pleasant Congre'n, West Moreland co. Pa., Dr. J. Gladen, a member of the aux. soc. by A. O. Patterson, per S. Thompson, Trea. 1 00
Meadville, Pa. collected at monthly concert in Presby'n church, by Rev. W. Bushnell, per S. Thompson, Treas. - - - - - - 30 00
Mary Ann, O. aux. soc. by Rev. Jas. Cunningham, per J. Cunningham, Trea. 17 85
New Lisbon, O. Presby'n Congre'n per C. Vallandingham, Treas. - - 5 75
New Lexington, O. Collections per Rev. S. J. Miller. - - - - - - 4 00
New Castle, Pa. Slippery Rock aux. soc. per R. Semple, - - - - - 91 00
Pittsburg, Pa. donation from Miss Nancy Knox, in place of this sum subscribed to Am. S.S. U. per hands of Rev. J. Patterson, per S. T. Tr. 25 00
sundry collections in synod, per do 13 00
Penna. Run Congre'n. Ky. from Mr. Lynn, - - - - - - - - - 2 50
do Mr. J. Rynhard, - - - - - - - - 3 50
Pleasant Valley O. Presby'n congre'n per C. Vallandingham, Trea. - - - 1 75
Pearl St. Church, N. Y, collected from a female prayer soc. per Rev. B. H. Rice, 7 00
Philadelphia, Pa. annual subscribers of 2nd Presby'n ch. per R. H. Smith, - 2 50
collection in do do per A. Henry, Esq. 38 79
donation from Robert Wallace, Esq. - - - - - 10 00
from George Ralston, Esq. his subscription for 1831, 100 00
Rochester, N. Y. 1st Presby'n Ch. 50 cent subscriptions, per L. A. Ward, 1 50
Richmond Congre'n. Steuben. Presbytery, from Wm. Wagoner, a member of the aux. soc. for ensuing year, by A. O. Patterson, per Samuel Thomson, Treasurer. - - - - - - 1 25
Salem Congre'n. Pa. aux. soc. per do do - - - - - - 22 62
Missionary box of Mrs. Thos. Davis, per S. T. Trea. 6 00
Salem, N. J. aux. soc. per Rev. Mr. Parker, - - - - - - - - - 4 50
Tent Congre'n. dona. from M. K. Duncan, by A. O. Patterson, per S. T. Trea. 5 00
Two Ridges, O. Mrs. Alvaius, a member of aux. soc. for ensuing year, per do 50
Unity Congre'n. Red Stone Presbytery, per Rev. R. Henry, and A. O. Patterson, per Samuel Thompson Treasurer, 30 75
four members for ensuing year, per do do - 2 75
Union Town, Pa. donation from N. Ewing, Esq. per do do - 10 00
Wheatland, Monroe co. N. Y. monthly concert collected by J. Lewis, Esq. per L. A. Ward, - - - - - - - - - 3 50
do by J. S. Stone, per do - - - - - - - - - 8 50
do by do per do - - - - - - - - - - 6 68
50 cent sub's do do - - - - - - - - - 2 75
Female Miss'y Soc. by do - - - - - - - - - 9 47
West Carlisle, O. aux. soc. by Rev. J. Cunningham, per J. Cunningham, Trea. 10 65
Warren Congre'n Pa. aux. soc. by Rev. M. Hughes, per S. Thompson, Trea. 5 00
Zanesville, O. donation from N. C. Findlay, towards supporting a missionary in the Valley of the Mississippi, per Rev. J. Culbertson, - - 5 00
received of Rev. E. Macurdy, on account of the lands of the Western Missionary Society, per Samuel Thompson, Treasurer, 140 00

Upper Buffalo, Pa. aux. soc. per Rev. W. C. Anderson,* - - - - - 69 00
Claysville, Pa. do do - - - - - 17 00
Cross Creek, Pa. do do - - - - - - - 65 00
Forks of Wheeling, Va. do do - - - - - - - 28 22
Mount Prospect, Pa. do do - - - - - - - 12 00
Upper Ten Mile, Pa. do do - - - - - - - 8 25
Three Springs, Va. do do - - - - - - - 4 62
Lower Ten Mile Pa. do do - - - - - - - 13 62
Three Ridges, Pa. do do - - - - - - - 28 62
Lower Buffalo and West Liberty, do - - - - - - - 37 25
Cross Roads, Pa. do do - - - - - - - 40 00
Washington, Pa. do do - - - - - - - 9 48
Buffalo, Pa. donation from Rev. W. C. Anderson, - - - - - - 3 08
Missionary Reporter, from sundry subscribers, - - - - - - - 36 00

$1,634 55

SOLOMON ALLEN, *Treasurer,*
No. 34, South Third Street, Philadelphia.

* The following sums of money were received during the month of May last, by the Rev. W. C. ANDERSON, but have not been acknowledged until now: